

Ed. Watkinson
THE LIFE

OF THE REVEREND
FATHER ANGEL
OF IOYEUSE
CAPUCIN PREACHER.

Sometimes Duke, Peere, and Marshall of
France, and Gouvernour for the
Kinge in Languedoc,

*Together with the lines of the Reuerend Fa-
thers, Father Bennet Englishman, and
Father Archangell Scotchman, of the
same Ordere.*

Written first in the Frenche tongue, and now
Translated into English by R. R.
Catholique Priest.



AT DOVAY,

For IOHN HEIGHAM. With per-
mission of Superiors, Anno 1623.

~~Handwritten scribble or crossed-out text~~

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TO THE REVEREND
AND RELIGIOUS MOTHER

CLARA MARIANA;
RIGHT WORTHIE ABBESSE
OF THE POORE CLARES
of Grauelinge.

VERY REVEREND AND VERTVOVS
Mother, hauing a purpose ac-
cording to the vsual maner of others,
who publish any treatise, to present it
to the gracefull acceptaunce of some
qualified person, I haue made choice
of you for a Patronesse of this booke,
whoe haue engaged your selfe by the
bands of the same holy religion, to
render all due honour, and respect to
these noble persons, who haue borne
the standard of the Crosse, soe coura-
geously

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giously, vnder the colours of S Francis. And indeed your life, & the liues of your vertuous sisters, are framed & instituted according to the same rule, and in some things (be it spoken to Gods glory, and the cōfortable hope of your reward, if yee perseuere in wel doing) notwithstanding the weakenes, and tendernes of your sexe , yee goe beyond them in embracing the crosse by mortifications, and austerities. For besides the wearing of haire-cloth, sharpe disciplines, frequēt meditations, dayly mentall and vocall prayers, lying vpon a cold and hard strawbed, without stripping your selues of your course and poore cloths yee weare, rising at midnight to matins which things are cōmon to you both, yee doe alsoe obserue perpetual abstinence from flesh, and cate but
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one poore meale in a daye, and beside yee are allwayes murd vp within the foure walles of your monastery. To which obseruations Capucins are not obliged for iust causes, for that their labour in studies, their preaching, & instructing of others, can not subsist with them.

And because among you, the greatest part is sprōg from noble & principall houses in our country, I doubt not but the view & consideration of their noble persons, will prouoke you to goe forward in your holy vocatiō, without the least faynting; which I speake, not as doubting at your resolution and strength giuen to you by him, whoe spake by the mouth of his Prophet for assurāce of such as ye are.

Esaie. 40. 31. Children shall faint and labour, & youngmen shall fall by infirmitie.

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But they that hope in our Lord, shall chaunge their strength. They shall take wings as eagles. They shall runne, and not labour, they shall walke, and not saynt. Yet good examples of those whom yee affect more then your owne naturall brethren (for the bonds of grace doe tye faster in loue then the bands of nature) serue for an incitement, and encouragement to you in going on well, in despite of all sinistre suggestion of him whoe seeketh to supplant all those that runne as yee doe, that yee may obtaine such an incorruptible crowne. And if the examples of your owne sexe preuaile more with you, I knowe yee are well stored with them, soe that it should be vnnecessarie to put you in mind of them otherwise, then by a blessed cōmemoratiō of them. I will only point at the first noble Dames from whom

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you deriue your selues by true descēt.
Was not the blessed mother of God,
the great Lady and mistresse, of that
holy vow of virginitie which yee make?
whoe as S. Aug. noteth, euidentlie
prooued it by her aunswere made
vnto the Angel, bringing her the tydings
of conceauing the Sonne of God.
Which was: *How shall this be done
because I knowe not man? Luc. 1. 34.*
For she wold not haue asked such a
question how a woman should beare
a sonne promised to her, if she had
married meaning to haue carnal copulation.
S. Aug. cap. 4. de virg. Next in holy
scripture, though the prophetesse Anne
was not a virgin, yet she liued after
her husbands death in the state of holy
widow hood, and true deuout chastitie,
and departed not from the temple by
fasting, & prayers

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Seruing night and daye: Luc. 2. 37. whoe was a liuely paterne of that life which yee professe, in that yee dwell continually in Gods house, praying night and day, and offering your prayers accompanied with continual fastings.

Now because the thrice blessed Virgin, and the prophetesse Anne, did liue single, and sequestred from other companie (for in the beginning of regeneration, as in the beginnings of humane generation, there was no multitude to be found) yet within few yeares after, there was a conuent of holy Virgins to be found, of whom the scripture maketh mention: soe that your conuentuall life, hath sprong from the pure fountaine of Gods word (which I note by the way, for the instruction of those that are afraid without cause of traditions of the church

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church of God) and hath bene euer
since deduced to this age. Doe we not
read that Philipp the Eāngelift (that
is a preacher as S. Paul also writeth to
Timothie. *Act. 21. 9.* Doe the worke
of an Euangelift) *had foure daughters
Virgins in his house, which did prophecie?*
In wich foure virgins, were consecra-
ted the first fruits of deuout Virgins.
Vpon which place S. Hierome, that
graue and learned patron of Virgi-
nitie noteth, that this was in Cæsa-
rea. *In qua ex gentibus Ecclesia per centu-
rionem Cornelium fuerat dedicata, etiam
Virginum puellarum præberet exempla.*
Hieron. lib. 1. cont. Iouin. That Cæsa-
rea in which place the church was de-
dicated by the centurion Cornelius,
might also yeeld examples of maydē
Virgins. As thoughe he wold haue
sayd, which he speaketh in an other
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place in the same booke that it was a thing most requisit, that *Monile Ecclesie talibus gemmis decoraretur*, that the chaine which the spouse of Christ doth weare, should be adorned with such gemmes, and pearles.

Heerin certes our poore countrie hath great cause of comfort, that although yee, and other virgins of other orders of religion (for the Queene, which is the church, in golden rayment is compassed with variety) can not serue God at home in religious houses by reason of the difficulties of the time, yet doe yee in number dayly encrease, and clad with the garments of him to whom yee haue espoused your selues, to witt the garments of myrrhe, aloes, and Cassia (which are mortification, humilitie, and sanctification) yee make
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your houses shine as though they were of yuorie, & becoming daughters of the king of kings, yee haue delighted him in the honour yee giue him. Which is by lifting vp pure harts and hands continuallie to heauen. And now although there be a chaos of sea betweene you and your deare countrie, yet is it not such as was betweene Abraham, and the rich man in the Gospel: and therefore yee must perseuere in all patience, and attend. *Donec misereatur Deus*, till God take pitie of vs. For albeit God (whose iudgements are vnsercheable) doth remooue farre from our eyes any great hope of raising the walles of Sion, in that manner as they stand and flourish in Catholique contries, yet cease not yee to importune him with your holy prayers, and hope
against

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against hope, knowing that God is able to rayle vp children to Abraham out of verie stones, and persuaade your selues, that your prayers shall not returne emptye. Sing with the Prophet Dauid, *Turne our captiuitie o Lord as a torrent in the south.* Psalm. 125. 4. and doubt not but after your sowing in teares, yee shall reape in ioyfulness. Howsoeuer yee goe weeping, and casting seeds, yet in the end shal yee come forth with exultation, carying your sheaues, at the least into that heauenlie barne, where pure wheate is seuered from all chaffe, and drosse. Now good Mother, and deare sisters, if I haue afforded you anie comfort by this small paines I haue taken, as I hope in your charitie yee will not denie soe much to me, let me for my recompence be made

par.

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partaker of your deuotions , in recommending me to our B. Sauour, and his holy Mother, to whom I will not cease to commend you likewise in my poore prayers, being euer.

*Your deuoted seruant
and freind R. R.
C. P.*

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IF it not seeme straunge to thee (deare Reader) that the liues of these three blessed religious men should be published in our tongue: whereas we are soe well stored with such admirable examples of auncient glorious saints, martyrs, and confessours of our nation, whose as beyond all exception haue bene esteemed for such by the generall voice of Gods Church, and haue shined in miracles for the more euident prooffe of their sanctitie and pietie. But as it is noe empeachment to the glory, and beautie of those starres, which in greatnes, and light farre exceed others, to haue round about them on euery side other lesser starres, whose light, vertue, and influence is not comparable to theirs, yea rather they are made more glorious, and the heauens are more beautified by this gracefull variety of greater, and lesser lights: soe is it not inconuenient to produce fresh shining lampes, and to sett them vpon candelsticks to giue light in the house of God (which is his holy church) especially if they be of the same celestiall substance, lustre, and vertue; yea I wish that as such starres are discovered dayly in our Orizon, there were some or other spirituall starre-beholder, that would point them out to the view of the world: by which meanes their brightness might not only giue comfort to those whose behold them, but their sweet influence, and vertue might

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might be deriued to others.

And ſithence there be preſented to vs remouing only the vayle of a ſtraunge tongue, which couered them and kept them from our ſight. I thought it not amiſſe to drawe this curtaine, and become the authours tranſlatour, which I haue endeauoured to doe plainly, and truly, though not ſoe elegantly, and plentifully as the authour expreſſeth himſelfe in his owne conception.

And I thought fitt to publiſh this the rather for the comfort of Catholiques, who maie reioyce and bleſſe God, that it pleaſed him ſtill to perfume his holy church with the ſweet odour of ſuch examples, and to continue that precious ointment of his holy ſpirit, which fell vpon the head and ſhoulders of our firſt forefathers of the primitiue ages, and deriue it to the ſkirts and hems of the garments, running downe ſoe frequently and plentifully vpon many of this barren, and vnfruitfull age, and principally vpon thoſe whoe can ſay with the prophet. *Iurauit & ſtatim cuſtodire iudicia iuſtitia tua. Pſalm. 118. v. 106.* I ſware and haue determined to keepe the iudgement of thy iuſtice: and for more ſpeedy performance of holie vowes, and godly reſolution, deſpiſe all things created and followe their creatour with ſuch feruour.

I doe alſo requeſt our aduerſaries in religion to conſider well, *if the tree be knowne by the fruit, Math. 12. v. 33.* as our Sauour teacheth vs, whether they ought not, mauer their malice to our religion,

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religion, to commend that tree which bringeth forth such fruit. This is a marke plaine, and euident to the sense, where it is alsoe said. *Ex fructibus eorum cognoscetis eos. Math. 7. 20.* By their fruits yee shall knowe them. Soe that we may safely holde it for an irrefragable truth, that true faith, and religion worketh in them that frame their liues according to the rule of their beleife, true puritie and piety, expressed and testified outwardly by good workes, that others seeing them may glorifie their Father, which is in heauen. This matter is soe worthy due consideration, that I doe earnestly beseech, those whoe are morall men among our countrimen, and loue vertue, and goodnes out of the inclination of good nature, and perswade themselves that they haue a perfect hate, and detestation of vice, to examine this point betwene God, and their owne soule, as indifferently as they can, by commending themselves to God in simplicitie of hart for this end, to knowe the truth, to examine, I saie whether Catholique religion hath not better precepts and rules wherby to order our life in the feare of God, and loue of our neighbour, then theirs hath.

And secondly I beseech them to consider, whether they haue any amōg them comparable to Catholiques in all Christian vertue charitie, humilitie, patience, obedience, modestie, chastitie, contempt of the world and mortification of the flesh and the concupiscence therof, all which are to be seene in an eminent degree in these blessed men.

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For the first I knowe some Protestants will make noe question but boldly affirme it, especialli those whoe doe not well reflect vpon the rule of their owne faith, and will not take time to examine the precepts of Catholike religion, transported with a passionate preiudice against it, which is alsoe strengthened by their nurture and long custome. And to doe them noe wrong in speaking this in generall termes, where there may be fraude and calumniation sequestered without more expresse specifying, I will descend to a more particular paralleling, and comparing of the one with the other, and touch it breifly in 2. or 3. points. First the Protestants teach(a) that faith only doth iustifie, and that good workes haue noe part in iustification. A principle most pernicious, and not only opposite to the expresse words of holy scripture which saith. *Doe you see that by workes a man is iustified and not by faith only?* But in his owne nature ouerthrowing good workes, and breeding a dull drowlines in those that haue this diseale in their braine, that they need not waken and rouse themselues vp to doe any such workes which are not better prized, and valued in the presence of God, to whose honour & glory they be principally directed. Neither is it any meruaile if their faith which is a *sick mans dreame*, doth vanish awaie into nothing, it being but a conceited application of the iustice of Christ grounded vpon their mere frothy imaginatiō: soe that when they come to wake out of this dreame either by Gods
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mercy in awayting them in this world, or ouer taking them by his iudgement in the next, they be like to the rich men of whom the Prophet Dauid speaketh. *Dormierunt somnum suum & nihil inuenerunt in manibus suis.* They slept their sleepe, and found nothing in their hands. (a) *Lutb. in Gal. 2. rom. 5. fol. 305. Apologia Confes. August. cap. de iustificat. Caluin. in Gal. 2. v. 16. & alij omnes. S. Ioan. 2. v. 24. Psalm. 75. v. 6.*

The secōd principle is, (b) that euery one which hath this beleife, and apprehendeth the iustice of Christ as his owne, is certainly saued, and he is bound to beleiue it as vndoubtedly that he is one of Gods elect, as he doth beleiue Christ to be God, and to raigne in glory with his Father. Can this wonderfull presumption, and straunge confidence stand with that awefull honour and reuerence due to Gods diuine maiestie, whose teacheth vs by the mouth of his holy Apostle Saint Paul, *to worke our saluation with feare and trembling?* Will a sonne which can not be disinherited by his Father, be soe carefull not to offend his Father, as when he knoweth by offending him greiuously he incureth hazard of loosing his enheritaunce. I should neuer make an end, if I should recite the many dangerous gaps, which are opened to all vice and sinne by their doctrine; As that which they hold also for a fundamentall point, to wit, that it is (c) impossible to keepe Gods commandements, and consequently noe obligation is imposed vpon them for that end: that (d) al good workes

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workes are in theſelues finnes, though they proceed frō Gods grace as the fountaine, & ſoe muſt be odious in themſelues, & abominable to God.

(b) *Bucerus in Colloq. Ratisban. Calvin. lib. 3. inſtit. cap. 1. § 16. & 40. Petrus Martyr common. in cap. 8. ad Roman. 2. Corin. 7. 15.* (c) *Luth. de libert. Chriſt. tom. 2. fol. 4. Calvin. in Aeneid. Concil. Trident. ſeſſ. 10. cap. 12. pag. 284. Daneus controuers. de baptiſmo cap 15. pag. 389. & alijs paſſim.* (d) *de captiuit. Babyl. fol. 80. & in Aſſert. Artic. 31. fol. 109. Calvin lib. 3. Inſtit. cap. 17. §. 1. Iunius controu. 4. lib. 3. cap. 2.*

The Catholique doctrine teacheth vs an other path, which though it be more narrowe, and ſtraight as the way to heauen is, yet is it a direct and certaine truth: for it inſtructeth vs that good workes muſt neceſſarily accompanie faith, that doing good workes in purity of a good conſcience, we maie haue a great and comfortable hope of attayning heauen, that being ſtrengthened with Gods grace, we are able to keepe Gods holy commandements, and that by the vnction of his holy ſpirit this burden is made light, & this yoke ſweete: that good workes are ſoe farre from being odious in his ſight, that they are meritorious and ſhall be rewarded which that, *euge ſerue bone quia in pauca fuiſti fidelis ſupra multa te conſtituam*, well fare thee good, and faithfull ſeruant, becauſe thou haſt bene faithfull ouer a few things, I will place thee ouer many things, enter into the ioye of thy Lord. There are many Catholique bookes which doe treat moſt amply theſe deſtructive points of

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our Aduersaries doctrine, not only repugnant to supernaturall light of truth reuealed to vs, but alsoe to the light of naturall reason, which although it be dimme and weake in comparison of the supernatural, yet hath it nothing directly contrarie or opposite to it. For what is more vnreasonable, then that God which is the fountaine of all goodnes, & illuminateth euery one which cometh into the world, and hath made man according to this owne image and likenes in his soule, and free will, and endowed him with his grace purchased by his sons merits after, he had deliuered him out of the hands of his enemy, to whom he had made himselfe captiue by sinne, should notwithstanding leaue him so wounded and infested, that he should sinne mortally in all his best workes, and that all his pious endeauours, and trauailes, all mortifications of concupiscence, acts of charitie, chastitie, and humilitie and other Christian vertues, should haue nothing in themselues, but the corruption of deadlye poison.

I doubt not but these things sound soe harsh in the eares of any indifferent man, that he will hardly beleiue them at the first, till he reade, and see the bookes of his owne Rabbins, which stoutely defend these horrible paradoxes.

And nowe will I descend to the liues of religious men, by which the former point is alsoe prooued, that Catholique religion is the true naturall, and nourishing mother of good life.

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These are they whoe haue entered into a more straight waye of perfection, and therefore, when their liues are aunswerable to their profession (as God be thanked there is a great multitude of such) are much honoured and respected by Catholiques, whoe by vertue of this approbation are alsoe made fellowe members with them, and participant of their prayers, and merits. But to proceed with our aduersaries, and to manifest yet more their hate to pietie and vertue, Doe they not I pray you, scornefully reiect, and condemne this maner of life as superstitious? Doe they not labour to make it odious, and abominable? Therefore that it may not seeme so hydeous in these blessed men, that I my make their accesse more easie euen among thele which would crye them downe with loude hooting, giue me leave to present to thy eyes (deare Reader) their blessed predecessours, whom the holy booke of God hath marked out, and left vs their memorie as worthy to be enrolled and registred to all ages. *Num. 6. n. 2. 3.* To beginne with the Nazarites, whose vowes in obseruing certain thinges not commaunded were esteemed most holy, and acceptable in Gods sight, of whom some legregated themselues from the ordinarie state of people for a tyme, and to be limited by the parties themselues, some were perpetual as Sampson. What doe Nazarites signifie as S. Gregory well noteth in his 33. booke of his morals, and the 23. chapter? *But those that voluntarily absteyne*
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from things otherwise lawefull, as from eating flesh
either for certaine daye and times, or altogether,
from marriage, from propriety in worldly goods,
and the like.

Are not these alsoe directly intimated in the
33. of Deuteronomie, where the perfection and
doctrine of the holy man of Leui is described.
*He that sayd to his father and mother, I know you
not, and to his brethren I knowe you not, and
they knowe not their children, these kept thy
word, obserued thy couenant, thy iudgements o
Jacob, and thy lawe o Israel, they shall putt
incense in thy furie, and Holocaust vpon thine altar.
And the Prophet David. Psal. 44. v. 11. alludeth
heerunto by waye of exhortation to this perfec-
tion. Audi filia &c. Heare o daughter, and encline
thyne care, and forget thy fathers house.*

May we not say truly that Helias, Heliseus,
and S. Iohn Baptist led this kind of life, and
were for it reputed of eminent sanctitie, and
pietic? The children of the prophets are styled by
S. Hierome, the monkes of the old testament.
*Filij prophetarum quos monachos in veteri testamento
legimus &c. S. Hier. in epist. ad Rusticum.* The chil-
dren of the prophets, whom we reade to be
the monkes in the old testament, liued neare the
brookes of Iordan, vpon barly floure and wild
herbes.

The strict liues of these holy men haue caused
such an hartburning in the first newe Gospellers
that they sought all wayes possible, and vsed all
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the shifts they could inuent to disguise this truth. It would be too long to insist much heerin, I will only point at their expositions vpon the first chapter of S. Marke, and the third of S. Mathew where S. Johns holines of life is comended by the Euangelists and for prooffe of it, his hard, and roughe garments of camels haire, and his poore foode of locusts, and wild hony is represented by them. Some of their newe glossers will needes haue men beleieue, that this sort of garment, was but such as poore countrie men wore, and some others that it was a fine kind of garment which we call chamblett, which may become a minister more then of an ordinary ranke to weare. *Natus in sua catena. David Chytreus in 3. cap. Mathai.*

And Caluin in his harmonie saith of Catholiques. *Quod perfectam ferè iustitiam in externis laruis constituunt & quod finxerunt Ioannem in vita solitaria abhorruisse a communi viuendi more sicut eremite, & monachi.* That Catholiques do put in a manner perfect iustice in externall visards, and that they haue feyned, that Iohn in a solitary kind of life was farre from the common manner of liuing, as Eremites and Monkes. Will they beleieue our Sauours testimony of him, whoe commended him for his strictnes in cloathing and nourishing himselfe? *Quid existis, &c. Math. 11. v. 18.* What went ye out to see? A man cloathed with soft garments? Doth not he commend him for the contrary? And againe *venit Ioannes Baptista &c.*

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John Baptist came nether eating bread nor drinking wine, and ye saie, He hath a Deuill: out of which place it is sufficiently prooued that he liued soe vpon locusts and wild honie, that he wholie abstained from bread and wine.

Howe often doth the holy scripture commend the putting on of sackcloth, as a worke of penance, wherby Gods wrath against sinne is appeased? And what is the religious habit of these men, but a garment of continuall penance, and humiliatiō of themselves, soe that it may be truly saide of them, *semper mortificationem Iesu Christi in corpore circumferunt*. They beare alwaies about with them the mortification of Iesus Christ. But with what disdainful eyes doe Calvinists behold them? If your represent to them our Sauours wordes, *Olim in cilicio & cinere penitentiam egissent*. They had heertofore done penance in sackcloth, and ashes. They wil aunswer you out of the glosse of Calvin vpon that place. *Pœnitentia hic ab externis signis describitur, quorum tunc sollemnis vsus erat in ecclesia, non quod in hanc partem insistat Christus, sed quia ad vulgi caput se inflectit*. That penance is here described by outward signe, because there was a solemne vse of them in the church of God, not that Christ doth insist in this part, but because he enclineth himselfe to the vulgar capacity. Doth he not blowe hote, and cold out of the same mouth? He is forced to saie that it was a solemne vse, and custome of Gods church, and yet that our Sauour speaketh it rather to condescend vnto the

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the popular opinion, then that the thing of it selfe is of any great worth, or value. The recitall of these monstrous words soe opposit to the practise of Gods holy church, and soe shamefully glossing and shifting the wordes of him that is the wiledome of his heauenly Father, and the truth it selfe, may serue, I hope, for a reproofe of such doctrine, and sufficient confutation of soe manifest a falshood.

I doe the more willingly enlarge my selfe somewhat in this matter, because it maie appeare that Calvinists doe not only in practise, but alsoe in precept oppose these mortifications. Soe that as we behold them swelleing in such carnall doctrine, we may iustly applie to them that which the holy Apostle doth fortell of carnal seducers. *Quorum Deus venter est. Philip. 3. 19.* And then why maie not these mockers of Catholiques for superstitiō in these austerities better deserue to be taxed as Tertullian wittily and sharpely inueieth against them? *Quorum Deus venter est, pulmo templum est, aqualiculus altare, sacerdos coquus, cum tota charitas in cacabis feruet, tota fides in alienis valet, tota spes in ferculis iacet. Tertulian. contra pysticon lib. 5.* whose God is their belly, their lungs are their temple, their guts is their altar, their preist is their cooke, whose charitie boileth in kettels, all their faith is heated in caldorns, all their hope is placed in their dishes. I write not this to vpbraide all our aduerlaries with this manner of life, knowing well that there are many moderat morall,

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morall, and sober men among them, whoe are farre in practise from this epicurisme, or rather bestialitie, but I may affirme this for a truth, that their precepts, and rule of religion doe leade directly to gourmandise, and belly cheare, whereas according to them, all refraining of meate, that we couett most, though it be accompanied with obedience vnto our holy mother Gods church, is accounted impious, all orderly sett fasts, reiected as superfluous, or rather as superstitious. But let not Catholiques be amated or discouraged from practise of these things by their crie, and reproaches, but let euery one embrace them, not shrinking one inch in that station of life to which he is called, yea rather, as the prophet speaketh in his owne person, or the person of our Saviour prophetically touching his enemies. *When they were troublesome to me, I did putt on cloth of haire, I humbled my soule in fasting, Psal. 34. 13.* soe ought Catholiques humble themselues the more, that their humiliation may be as a sacrifice offered to God, not only for themselues, but euen for those that out of blind ignorance or malice doe vse such bitter exprobrations. And because the liues of blessed men is principally to stire vs vp to the imitation of their heroicall, and most christian vertues, let vs make that profit, and benefitt of perusing them, that we follow them, not only in their spirituall deuotions, and mortifications, but also in some corporall exercises for the better witnessing of the other, both to our owne consciences, and
for

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for the edification of others. Let vs sett before our eyes, these preachers, whoe to rouse vs out of the lethargie of sinne, come vnto vs not vnlike thole witnessles which shall come in the time of Antichrist (who as S. Iohn noteth) shall prophetic. *Clothed in sackloth, and in their whole course of life did sett their face to our Lord God to praise and beseech him in fastings, sackloth and ashes, Apoc. 11. 3. Daniel. 9. 3.* and now after the winter stormes which they endured soe chearefully, and voluntarily for Gods glory, and comfort of others, are entertayned by him which song that sweetel song to his deare spoule *surge amica mea & veni &c. Cantic. 2. 10.* Arise make hast my loue, my doue, my beautifull one and come, for winter is now past the rayne is gone, and departed, the flowers haue appeared in our land. And now they being exalted vpon high thrones in heauen, are made partakers of Christs promise which he made to S. Peter, and to all that leaue all, and follow him. Amen I saye to you: that ye which haue followed me in the regeneration, when the sonne of man shall sitt in the seate of maiestie, ye shall alsoe sett vpon twelue seates iudging the twelue tribes of Israel. And euery one that hath left house or brethren, or sister, or Father, or Mother, or wife, or lands for my names sake, shall receaue an hundredfold, and shall possesse life euerlasting. Therefore I aduise our deare cuntrymen, whoe haue an auersion from such religious men by the corrupt contagion of these times suckt in from their cradle

The Preface

cradle to purge themselves from this bitter gall, and to forbear all contemptuous derision, least they condemne themselves to late when they shall be forced to saie. *Hi sunt quos habuimus in derisum, & similitudinem improprij. Sap. 5. v. 3.* These are they whome we had sometimes in derision, and in a parable of reproach. Behold howe they are counted among the children of God, and their lott is among the Saints.

And whiles they shall be entreated but to suspend their disdainfull sentence, and to reade their liues with true candour, and indifferency, I doubt not, but after the reading they will change their note and say that they were such, of whom the world was not worthie, *Heb. 11. v. 38.* and that they soe offered vp themselves both in body and soule vnto God, that they might saie with the prophet. *Quid mihi est in celo, & a te quid volui super terram? Deus cordis mei & pars mea Deus in aeternum.* What is to me in heauen, and besides thee what would I vpon earth? God of my hart and portion for euer! *Psal. 72. 26.*



TWELVE POINTS

BREIFLY SETT DOWNE

in commendation of the rule of
the Friars called Minours.

AL L rules of Religion approoued by Gods church, are good, holy, and perfect, and are to leade the obseruers of them assuredly to perfection. But notwithstanding some haue preeminence before others, & in some things alsoe inferiour to others because al manner of perfections can not be found equally in the same place. Non omnis fert omnia tellus. Euery soyle doth not yeeld all manner of graine or fruit. The church doth appropriate this speech to euery saint. Non est inuentus similis illi. Ther was not found his match: and it is true. For euery saint hath had some particular grace of the holy ghost, and some predominant qualitie, which others haue not had. In like case may we truly speake of some peculiar grace and perfection of euery particular rule of religion, which is not common to others.

This

Twelue points

This rule is commendable.

1. By reason of the authour inspired, and sent of God to publish it in his church. Whose mission was authorised by infinite miracles done by him, both before and after his death: and cheisly by that great miracle, a miracle of miracles, which was the impresson of those holy stigmies and markes.

2. By reason of the matter, and contents of it. For it doth not teach any other thing, then Apostolicall, and Euangelicall life, soe that it is an imitation of the life of Iesus Christ, and of his Apostles, not only to preach, but alsoe in the manner of preaching the Gospel.

3. By the approbation made miraculously by holy Fathers by infinite declarations, and interpretations of the cheise Pastours and Bishops, & likewise generall counceles, whoe haue soe highly esteemed this rule, that they haue taken the paynes to explicat it as it is written at length. Which is not common to any other rule.

4. By reason of the breuitie, and fewnes of the precepts containned in it: to witt, of such precepts as are absolute and doe oblige.

5. By reason of the great facilitie. It commandeth noe other thing in a manner, but straight pouertie. For that is the principal mark
is ayueth at.

6. For

In commendation of the Rule.

6. For antiquitie sake, because it is the most auncient rule among those which professe pueritie, with beggery.

7. By reason of the great multitude of those whoe embrace this rule. For at this time only S. Frauncis seemeth to haue more houses, and more soldiours, whoe serue vnder his banner, then all other orders together.

8. By reason of the simplicitie of the Style. For euen as the aunciēt Fathers doe proue the truth of the holy scripture by the lowlinesse and simplicitie of the Style: soe we may produce this consideration in this rule which is composed in soe plaine a style, soe naturall, and conformable to the Apostolicall style, and soe farre from curious words or humane prudence, that those whoe reade it most saye. This is the finger of God.

9. It hath bene found soe perfect and diuine, that many Religions haue made much vse of it, and haue transferred many excellent precepts of it into their rules and constitutions.

10. By reason of the discretnes. For it is not soe austere, and soe rigid, as some would make it, but it applyeth it selfe to the matter or subject on which it worketh, remitting, and reseruing many things to the consciences of the Superiours.

Twelue points In commendation &c.

11. By reason of the credit, and reputation it hath with secular men, of all sorts. Poverty is not envied. And this is the cause of the multiplication. For nature hath soe ordayned, that the least creatures are most fruitfull, and the greatest barren and vnfruitfull.

12. By reason of the profitt which it bringeth, not only to the Professors of it, but to the whole Christian world. For it hath yeelded great numbers of great Prelats, Doctours, Martyrs and Confessours, and many other excellent men, whose haue bene great ornaments of the holy Church.



THE LYFE OF THE REVEREND

FATHER, F. ANGEL
loyeuse a Capuchin, and prea-
cher: before his entrie into reli-
gion, Duke Peere, and Marshal
of France, and gouvernour depu-
ted by the king in Languedock.

Of his descent, and nobilitie.

THE FIRST CHAPTER.

IT is no small honor, among men,
to be nobly borne, but yet it is far
more eminent in the presence of
god, when it is accompanied, with
true vertue. Manie there are who shine in the
one, not without great glorie and applause: but
few of the attaine to the perfectio of the other.

A

And

2 *The life of the Reuerend Father*

And yet notwithstanding this worldlie and transitorie glorie, in comparisen of immortall (wherwith the blessed sowles ar glorified) deserueth rather to be reputed a dreame, or a shadowe, then anie real qualitie. For it dependeth meerly vpon the opinion of mortall men, and so consequentlie quicklie dyeth, and fadeth: when solid vertue whose perfectiō (if it could be seen with corporall eyes) would rauish men with her eminent beautie, and doth in deed crowne them that embrace her, with immortall lawrels, which liue and flourish, for al eternitie in Paradise. For god (who of his infinite goodnes, hath made vs heires of this kingdome, yet so that we make purchase of it by our workes, as our blessed sauour hath bought it with the price of his blood) doth not regard bare titles without effects. For in deed the more eminent men are, and mounted aboue the commen and ordinarie rank: so much the more ar they bownd to excell others: and to maintaine their dignities, by the extraordinarie practise, of the heroical vertues of the Crosse. So that their examples, may serue to guide and conduct others, ouer whome they ar sett (for that is gods holie ordinance): and so discharging their duetie, they may auoyd the dangers of those dreadfull threats, which god denounceth to the great ones of this world: The mightie shall suffer mightie torments. The blessed

bleſſed father Angel of Ioyeuſe, as admirable
in the one, as imitable in the other, both in the
world, and in religion, knew ſo well to ioyne
vertue with nobilitie, and ſo to beare himſelf,
that he enobled hym ſelf, with mainteining
this happie match of the one with the other.
Touching his noble deſcent it is well knowne,
that the moſt honorable and noble familie of
Ioyeuſe (from which he diſcended) hath been
and is, one of the moſt ancient, and moſt illu-
ſtrious families, not onelie of Languedock, but
of all France : out of which ar come manie no-
ble and worthie perſons, whoſe vertues and
memorable exployts, ar eterniſed by happie
demonſtrance of the effects, and witneſſed by
monuments, to the view of the worlde. The
Hydres or water-Adders which they beare for
their armes, ſubdewd by their firſt progeni-
tors; haue ſerued to incite their poſteritie, to
braue aduentures, when they were to be vn-
dertaken for the defence of the Church or
the ſtate. And for euident prooſe hereof the
moſt chriſtian kings (whom god hath honou-
red, with the title and graces of the eldeſt, and
firſt borne ſonnes of the church) haue giuen
teſtimonie of their valeur, and worthe, by con-
ferring vnto them titles and honours due one-
lie to eminent vertues. For owt of this houſe
ar diſcended Maiſters of the Campe, Marshalls,
Admiralles, Dukes, and Peeres of France. So

that it may be rightlie called, a temple of honour, built vpon a firme foundation of vertue, and prowelle. Which consideration hath moued the princes of bloode in France, and the most princely familie of Lorraine, to search after this familie and honour it which their alliance.

During the raigne of Lewis the eleuenth, Lewis Ioyeuse married Iane de Bourbon, which marriage caused great publick ioye: which it pleased god also to bleſſe, with happie and fruiſtfull iſſew, of the Counts of Chartres, and Boneual, (who ſprung from them). Afterward Anne Ioyeuſe, Admirall, Duke, and Peere of France, married Margaret of Lorraine (ſiſter of Lewis of Lorraine, wyfe of Henry the third). And in our tyme, Henriette Ioyeuſe, daughter of Héry Ioyeuſe, Count of Bouchage (who was the bleſſed father Angel of whom we treat) was married to Henry of Bourbon, Duke of Montpensier (one of the moſt noble graſts that euer came from that royall familie of S. Lewis): And after his deathe (for he dyed in the verie flower of his age) ſhe was married to Charles of Lorraine, Duke of Guiſe, who had by her, a noble and happie iſſew, of ſuch towardnes, that they doe now in the blade of their tender infancie, giue great hope of extraordinarie vertue in more perfect age, when they ſhall know, how much it im-
porteth

porteth them, to follow the example of their grand-father (this blessed fa. Angell) and not to degenerate, from that noble stock of Guise, from whence they at come: which hath bene renoumed for manie noble triumphes had ouer the saracens, for the honour of the crosse of Christ: and hath bene since for manie ages, as it were the sword, and boucler of the Catholick faith, in subdewing rebellious and reuolted miscreants: and reducing them to the obedience of their holie mother, the Catholique, Apostolique, Roman church: Out of which there is no faithe, no pietie, no religion, no charitie, no grace, no merit, and consequētie no saluation; It being therfor euident, that this familie, is singularlie adorned with these great alliances, yet not with standing it is made more famous, by the actions of heroicall vertues, which as litle bright fires, affixed to a heauenlie globe, haue so beautified the soule of blessed father Angell, that his lyfe hath bene as a wonder of rare perfection, even in the iudgement of most wise, and iudicious beholders therof.

He was the sonne of William Ioyeuse, a man of singular pietie, and great courage: who was honoured by Henry the second, in admitting hym to his order of knighthood: and established hym Lieutenant in Languedoc: wher he executed that charge, with so great pruden-

6 *The life of the Reuerend father.*

dence, and moderation, for the space of five and thirtie yeares; that for acknowledgment of his merites, he was made Marshall of France by Henry the Third.

His mother was Marie of Batarnay, a woman of so rare pietie, and example of good lyfe: that it may well be thought, that God (who doth often blesse the children, for theyr parents sake) did powre the torrent of his benedictions vpon her children, for her sake. And albeit there haue bene manie excellent and most vertuous dames, which haue eyther discended of this house, or bene allied to yt: yet she was, as it were a mirroir in represēting them all; & had none of those good qualities wanting, which anie in particular, or all in generall had in them of worthie remarke.

She was called the mother of the poore, hauing merited reallie, that happie title: she did often visite prisons, and hospitalls; and was extraordinarily charitable to those shamefast poore, who were in great necessitie, and yet did not publiquelie begg reliefe, of which sort of poore, there is great quantitie.

Her affections were wholie bent to deuotiō, and her thoughts were not fastned to anie earthlie things, but all waies rayfed towards heauen. She was free from all spott of ambition, hauing an auersion from the Court, liuing with all contentement in Languedock,
with

with her husband, not without singular edification of the whole prouince by the lustre of her example.

And for the Court, she had wholie abandoned all memorie, as she did all affection of it: had she not bene forced to liue some yeares ther, partlie to satisfie the desires of that pious & religious Quene, Lowise of Lorraine: and partlie to take charge of her children, who liuing then in great honour and esteeme, were to be gouerned and guided, by her presence, least the seruour of their age might transport them, to doe other wise, then was hopefullie conceaued of them in their infancie, For her husband was fayne to continew in his gouernement, to remedie those euils, which threatned the whole Estate, and to quench the fyre of infinite troubles, which sprang from dissension in matters of religiō, the diuel playing, the busie seeds man, in sowing the coele of errors and heresie, emong the pure wheate of true religion.

This deuout and honorable dame, being thus enforced to endure the absence of her husband (whome next to god, she loued & honored most dearly): making her profit of this losse, augmented dailie, the practise of her deuotions, and mortifications, and gaue her self to all sweet entertainment, in her frequent and seruent prayers, & soliloquies: and not con-

renting her self, with spending the daye therein she made the night serue for this entertaine-
ment, as a more propretyme, euen for the in-
ward cares of the soule, to receaue in trew si-
lence, what god also would speak vnto her,
The long nights, passed in this manner, often
seemed to her but short, and whē sleepe seized
vpon her (which is necessarie for sustaining the
frayle bodie) she took it in a chayre, not in bed:
so as after she had slumbered a while, she re-
turned to her holie and pious meditation, till
the breaking of the daye. And then she accu-
stomed her self, to make her first visite in the
churche, where she powred owt her soule in
such ardour of deuotion, that the effects doe
witness it, by the heauenlie benediction, wher
with god did reward her, in that her example
kindled deuotion, in other noble dames, and
obtained manie graces of god, for her self, her
children, and in deed the whole realme. And
hereof this is no small testimonie, that vpon
the daye of the marriage, of her sonne the Ad-
mirall, when as the king, and the whole court
were occupied, in banquetting, tilting, and
courtly triumphes of ioye, to shewe how they
reioyced in this marriage: She retyred her self,
& shutt vp her self in her Oratorie, praying
with manie teares & inward grones, that
theyre excesses and superfluities might not pro-
uoke god to punish her children,

This

This deuout Ladie, hauing spent all the fore-
noone, in the churche, (where we ar principal-
lie, to lift vp ovr hartes & hands to god) she
disposed of her self in the afternoone, to attend
in the court: employing her selfe wholie in
good workes conformable to her charitie &
humilitie, & to make benefitt of those occa-
sions, which might offer them selves, to doe
good. After her trausile (which was able to
wearie, and weare owt a strong bodie) her or-
dinary food was, brown bread, with biese, or
some other more grosse, and common meat:
so that she was neuer seen, to touch those meats
which are more fyne and delicate (although
her table according to her qualitie, was euer
furnished with the best): refusing those
meats by extraordinarie abstinence and mortifi-
cation, which she (being vehemently amou-
rous of god) did charitable distribute, to the
poore, who ar his members. She fasted all fri-
dayes, throughout the yeare: and kept precise-
lie the fast of lent: & likewise from Allhal-
lowtyde to christenmas, she fasted with extra-
ordinarie austeritie. And emong her vertuous
actions, one is verie remarkeable, that on that
daye, that she was by her friends promised in
marriage: as soone as she hard of it, she prostra-
ted her self before her parents, and not with-
out shedding manie teares, besought them to
giue her leaue, to enter into religiõ, (such loue

10 *The life of the Reuerend Father*
& affection had she to serue god, in the state of
virginal puritie) . I will not dilate my self, by
speaking of the noble progenie of this familie
of Batarnay : It shall suffice to knowe , that it
is a most ancient and noble howse, of great re-
noume and esteeme, in Tourain, and An-
iou, whence are come, the Counts of Bou-
chage,

The noble person , William of Ioyeuse,
hauing espoused Madame Marie of Batarnay,
had by her seauen children (wherof some
came to perfect age , and made their nobilitie,
and valour appeare to the view of the world
& so wonne the harts of manie , by their
worthy & amiable conuersation, that their
soouerain prince valewing them among the
best , and noblest persons , gaue them titles,
dignities, and charges, answearable to their
perfectio. The eldest brother was called Annas
de Ioyeuse, who when he was at ripe age, was
made Admiral, Duke, and Peere of France,
Gouernour , & Lieutenant General for the
king, in Normandie . These honours engaged
hym, to doe noble seruices , so that seruing his
prince and Countrie in the siege of Fere, he was
wounded in the mouthe by a harquebuse , &
lost two of his teethe . He took manie townes,
with his forces which he commaunded , in
Auvergne : where he had so happie successe
that for his valour & prudence, Henry the third
made

made choyce of hym, to stand in the breache against Henry the fourth then king of Nauarre (who made all Guienne, to tremble for feare of so potent an enemye, as after he made hym self redoubted thorough the world, hauing put hym self into the bosomme of the church, & acknowledged her for his mother.) So there was no other thynge but the cause of religion, & the seruice of his king, which pushed hym against so mightie an enemye. Wherin, yf the successe was not answerable to the desire and hope of the state (God in his prouidence hauing other wise disposed of yt, for secret causes vnknown to vs) yet was there wanting no courage or valour of his parte, as his exploits manifested in that battell principallie, at Moth S. Eloy, where so manie enemies were defeated: though, that irreperable disaster followed shortly after, in the battell of Courtras: Where a soudain feare surprising his armie, they brake theyr order, and while his soldiers, were preparing themselves to flight, he cast hym self into the midst of his enemies, thinking thereby to oblige them to followe hym: And there sacrificed his lyfe, with manie other gallant gentlemen, for the seruice of his prince, and the defence of the Catholick, Apostolique, and Roman church.

The second brother was Francis Ioyeuse, the most illustrious Cardinal, whose noble and pious actions,

actions, would deserue a volume a part, both for the number, and excellencie of them. He was so wise and prudent, that the great Monarch Héry the fourth, comitted to his charge the most important affayres of christendome which he managed wiselie & happilie, with general applause, yet without charging, the king, or state, or cleargie with the expences of the dispatch of them, supporting it wholly by his owne reuenues and patrimonie. He was protector of France, & of the Capuchins, but more particularie of the poore, to whom the greatest part of his patrimonie, was distributed. He was allwaies occupied, in augmenting the church, either by building of new monasteries, or giving great sommes of money to those which were allreadie begonne. And whereas the foundation of the church consisteth in the knowledg of the truthe, which can not be gotten ordinarily, but by solide studies: he provided meanes, for erecting a Séminarie, before he dyed: where there at thirtie yong men, to be maintained & instructed, for the publick benefit of the church, and of his countie. He committed the charge of it, to the fathers of the societie of Iesus, whose ordinarie profession is, to instruct yowthe, and make them perfect, and accomplished, in all sort of good sciences. This was at Pontoyse, where he thought to haue built a Colledge for them

them, wher his bodielyeth, which herequired should be carried from Auignon, where his librarie also is, (one of the best in France) which he gaue vnto the fathers, with his chapel. But for diuers considerations, it hath been transported to Rouen, as a place more fitt and proper, for so good a work. I lett passe six thousand Crownes, which he gaue to the church of our ladie of Lorreto, for the maintenance of three french priests, and the reception of poore pilgrims; with manie legacies giuen by his last will and testament, and faithfullie accomplished by his niece Madame de Guise (Besides, those of Madame de Vidam his aunt, which came to more, then two hundred thousand crownes) which serueth to shewe, the pietie of so greate a Prelate, and hers also, which so faithfullie hath executed his will.

The third brother, was Called Henrie Ioyeuse, who in the height of prosperous fortune, and in the midst of such honours and graces, as his prince & the Court could yield hym abandoned, and renounced all worldlie contentemēts, and put hym self in to the poore habit of a Cappucin. Which heroical and pious act, was so powrefull, that he drew instantlie by his example, a great number of gentlemen, who were taynted with the mallice of the corruptions of the world, to make the same holie chainge of lyfe, and to beare the
crosse

14 *The life of the Reuerend Father*
crosse of our blessed sauour, in this holie Sera-
phical order. After his entrie into religion, he
took the name of Father Angel Ioyeuse, whose
lyfe, and actions I haue vndertaken to wryte
in this treatise; and to expose it, as a burning
light, bothe for religious, and for seculars
who certainly cōformed his lyfe according to
his name, and was an angel in his discourse, in
his zeale, in his exhortation, and in his conuer-
sation, for the greater edification of many
others.

The fourth sonne, or branche of this noble
stock, was Scipio Ioyeuse, who after the de-
cease of his father, was a liuelie and trew
image of hym in valour and courage, which
he shewed for the defence of the church, and
state: and succeeded hym, in his charge of the
Lieutenantschip of Languedoc. He had manie
noble cōquests, and palmes of Victories in di-
uers battells: and in the end at the siege of Vil-
lemur, where great forces comming for reskue
of the besieged, and forcing hym to raise his
siege, he hym self brake the bridge of barks
and botes, which were made by the enemies,
to cutt of all meanes for the enemy to recoyle:
and putt hym self in Vantgard of his Infan-
terie, with his pike in his hand, till he receaued
two woundes, in this noble attempt, & so fell
into the riuier and yielded vp his lyfe. Whose
bodie was not recouered from the enemies,
till

till the yeare following, when they began to treat a truce.

The fift of the sonnes, was Claude Ioyeuse, who was Marques of S. Sauueur, who at the age of fifteen yeares, lost his lyfe with his eldest brother, at the battel of Coutras. Thus we see, the nobilitie, and eminencie of the familie, whence he disceded: who was as a Phœnix dead to the world, burnt in the odoriferous spices of his holie vowes, and hyding his lyfe with Iesus Christ, with in a litle cell of retraict, and a lodging place, peculiar to god, (for so he was wont to saye to his brethren, to sweeten the yoke of religion:) deserving eternall honour, and renoume, in that he made so happie a marriage and true concord, betweene two things, which seeme so contrarie (although in deede, one dependeth vpon the other) that is betwen the excellencie of Nobilitie, and the pouertie of Religion.

Of his birth and Education.

THE SECOND CHAPTER,

THE blessed person was borne, in the yeare of our lord, 1563. Who after ward had his holie birth in baptisme, & was presented to the holie font, by Monseigneur de Montmorency Conestable of France; and there took the
name

name of Henrie, which he changed for the name of Angel when he became religious. As soone, as he came into the world and was but a tender sucking infant, he gaue hopefull signes of those heauenlie graces, which appeared afterward in his yowthe. When he grew to that age, that he was somewhat capable, of the seed of vertue and knowledg; his father being wise and prudent, had great care to provide for hym, a vertuous and learned maister, that his children might be trayned and seasoned well, bothe in vertue and good learning. Theyr maisters name was Monsieur Martin, a man of eminent knowledg, and exemplar lyfe. Whose labours were approoued by the good fruit of those seeds he sowed. Nature is powrefull, in working of greate effects, but yet education preuaileth more, hauing force often to change and correct naturall imperfections and vices, and engraft sweet fruit, in a crabb stock. But when education dothe onelie help goodnes of nature, there followe then miraculous effects. Among the rest, (being all of great towardenes), this fa. Angell, though the yongest, was most forward, who began presentlie to comport hym self, farr aboue his childish age: as yf he would then begin to laye the foundation, of those solide vertues, which shined in hym afterward. Wherfor his maister admiring his forwardenes, tooke
some

some more particular care of hym, then of the rest: as in proposing more questions to hym, and more particular instructiōs now and then apart. And god who in his eternall prouidence and loue, dothe designe some to a more happie end, for his glorie, and their Saluation, doth giue meanes and graces most fit for that end. Which often causeth, that we not easilie comprehending the reason of it, can hardlie be induced to belecue, that there are such extraordinarie actions, proceeding from those graces, if we were not eyewitneses of them ourselves.

No man beheld and saw hym, being yet but yong, who did not think that his countenance promised some great matter. The inward beautie of his soule, streamed forthe beames outwardly. He was neuer wearied in praying, and seruing god: he frequented the church verie deuoutlie, and heard masse with an extraordinarie feeling. In hearing of sermons, he was diligent to treasure vp the principall poynts, which were of most fruit and edification. When he was but a child of seauen yeares of age, he went often to confession, and had so great grieve for his litle faults and imperfections, as if they had bene great enormities. In discerning of which faultes, he showed that he had much vnderstanding. He chose for his Confessor, the Reuerend Father Robert

de Rocqua, Guardian of the obseruant Franciscans, whose pietie and knowledg, was of great remarke. His parents took great contentement, in their sonnes deuotion, and thanked god for powring these blessings on hym: and requested his maister to foster and encourage hym, in all actes of pietie and deuotion. Herein they were vnlke to manie parents, who seeke to diuert their children, from anie such actions, as though they foreshowed some ill fortune to them: and herein become murderers of their childrens sowles, in loosing the raynes to them of licentions debauchednes and disorders.

It happened in the yeare of Iubily, that manie yong men borne of noble parents, wearied with the world, and reflecting seriousslie vpon true and eternall contentements, mooued by good and holie inspirations, took resolution to retyre them selves into the desert of religion; and to serue god more feruentlie, and with more quiet & repose. They put their resolutiō in practise instantlie, not suffering those good inspirations (after they were examined and found such) to coole, and so took the habit of the Cordeliers at Tolose. These examples, were great motiues to Father Angel, so that euen then, (being but nine yeares old) he showed an extraordinarie desyre and affectiō, to follow their steps. He reuealed it to his

confessor, who (as he was prudent in his actions) sought to diuert hym from these thoughts, least his parents might suspect hym, for infusing the into his tender soule: but yet was he inflamed so with this fyre, that his confessor could not quench it. O how powerfull and charming are the sweet baytes, wherby god doth draw our harts vnto hym!

The first desyres of religion took hold of this tender yong Impe, by the meanes of these examples, and were strenthned in hym, by reflecting vpon those heauenly recompences, which Christ promiseth to those, who followe his steppes. But they were brought to perfection, by occasion of a miraculous, and verie remarkable action. He being one daye in the librarie of the Cordeliers at Tolose, (which librarie is esteemed one of the best in France) and takyng a booke at hazard into his handes, to occupie his spirit in reading some what: he soddainlie felt an inward motion in his soule, which seemed to be expressed with a voice sayng to hym; See, if yow find your self disposed, to obserue willinglie that, which is in this book. Harkening to this voyce, he opened the booke, and the first words he found written, were. The Rule and lyfe of the Friers Minours. Wherupon his soule melted as it were with the sweet delights of so particuler a vocation: & his face was dyed presentlie with

a Vermilion colour, in token of this extraordinary motion, and heauenlie grace, whereof he esteemed hymselfe vnworthye.

Having now so inwardlie taken, and layd xp in his hart, this manner of Gods holie calling hym: he vsed all possible care and caution, to hyde this from his brethren who were in companie with hym, and therfor gaue ouer to looke more in the book for the present, least the reading of it, might giue occasion of some suspicion to them. But they were no sooner owt of the librarie, and gone home, but he seeketh owt his confessor, and imparteth this matter to hym, and presentlie renewing his former importune request, humbly beseecheth hym, that he might be admitted into their religion, sithence it was the will of god, that he should professe that lyfe. Father Rocqua was much perplexed hereat, and hardlie knew which waye to turne hymself. Therfor after he had dispatshed hym for the present, with hope of enioying these contentmētts, which he sought, he entereth into further consideration of so weighdie a matter, and resolueth to aduertise his friendes and parēts of it; assuring them, that if it were the will of god, no attempts and practises of theirs, would preuaile against it. Vpon knowledg of it by Fa. Rocqua, they thought it expedient, to diuert him from these thoughts, by sending hym from Tolose, and they

they showed hym, what difficulties he was to vndergoe : As that he must rise at midnight, go barefooted, lye verie hard (without putting of his clothes :) that he must weare no linnen : & be obliged to strict obedience, contrarie to his own will. And they told hym, he was too delicate, and too weake to support this yoke : and that he should liue with farr more contentment in the world. They added besides, That hauing one brother already dedicated to the church ; ther were none left for the support of their familie, but his eldest brother, and he. And to conclude, in their exhortations they signified to hym, that he was yet too younge to determine of anie such course, and that hereafter vpon riper age, and better iudgment, (if he were so minded) that they would permitt hym, to satisfie hym self. His parents were troubled hereat by reason they apprehended some secret instigation of hym to this, rather then a true vocation : which was to their great comfort, as his mother did witnesse afterward : perswading hym to perseuere constantly in religion, when the deuil sett his strongest batteries against hym, to draw hym back to the world, which he had so nobly and piously abandoned, that the memorie of that act will neuer dye. But in vayne were all the persuations of his friends till they remooued hym, from Tolose, and sent hym with his brother

ther to Paris: Hoping that the change of place and conuersation, would also change his affection. For it is a thing almost impossible, that a yong tenderling should continew his good desyre, when the obiect is taken from hym, which first occasioned it.

Paris is one of the most famous, & flourish- ing vniuersities in the world, for all sort of good artes and sciences, renoumed also for persons of excellent wits and rare perfections. In this vniuersitie the colledg of Nauar is eminent, and most famous, for the education of Kings, Princes and Cardinalls and the greatest part of the Bishops of France, who are examples of pietie, and great ornaments of the church. In this Colledg was this yong plant set, as in a good, and fertile soyle.

Monsieur Guyon, Doctor in diuinitie and a student of this Colledg. was chosen to be maister to hym, and his brethren. He was a man of great note for learning, pietie, and his diligēce in framing and beautifying these yong noble witts, ouer which he was sett. In so much that this blessed father, being but thirten yeares of age, by his paynes and the happienes of his own witt, did compose so well, both in verse and prose, that manie would not beleue it to be possible, that he could doe it in such māner, till they were eye witneses of it them selves.

This yong noble Impe, would neuer be idle,
but

but spent euen those tymes, which were allowed for his recreation in some particuler good studies. It was held half a miracle, to see hym without a book in his haud. His companions, mooued by his example, did set hym before their eyes as a pattern of vertue, sweetnes, and diligence: he would lett no daye passe without hearing masse, and that with extraordinarie deuotiō. He communicated euerie monthe: and with that feeling, that his soule was a fierie furnace of true deuotiō and feruor, witnessed by those exhalations of sighes, and aspirations, which he had: and this was the maine and principall studie to which he bent hymself. Hauing layd all good foundatiō for more high and subtile speculations: he began at thirteen yeares of age, to enter into his course of philosophie. In which knowledg though there be manie difficulties, by reason of the obscuritie of the tearmes, and conceptions, that it requi- reth, strength of vnderstanding, and imagination to comprehend it: yet by the benefit of his cleare naturall vnderstanding, he waded easily into yt, and quite thorough it. By this meanes he was formed and framed in his vnderstanding, to the right conceauing, of the most secret and hidden misteries of our beleefe: and in his will, better prepared, by the knowledg of morall vertues, to the practise of the: for it is certain, as we must knowe that which is good before

weloueyt: so the greater knowledg we haue of it, the more feruent we ar in the search of it. After he had ended his studies with great commendation, and euident prooffe of the excellencie of his witt, he was driuen from his colledg to the court, by the order and appoyntment of his parents where although in outward apparence he forsook his studies, yet he did not so leaue them, but that he retayned a true affection to them, hauing nothing more often in his discourse then learning, and in hart nothing more engrauen, then treu religiō: and yet not without great admiration he ioyned and leagued three things together, which seeme to be mainlie opposite, to wit, Religion, Good litterature, and the Courte. For euen in those court actions, which haue in them ordinarilie much vanitie, he shewed example of true pietie and deuotion, withowt anie affectation, but a most gracious decencie. He was adorned with all good parts, which are most amiable. He was courteous and affable to the meanest sort: sweete and gracious in his outward carriage: modest and graue in his actions: serious and prudent in his discours, valiant and couragious, in matters of execution: a sworn enemie of vanitie: a scourge of reuiling and rayling: a perfect hater of flaterie and ambitiō. To conclude he was a mirrour, of all christian and morall vertues, faithfull he was allwaies

to god and his king. full of hope for heauenlie ioyes, charitable towards god and his neighbor temp-rate and verie sober in his diet: a passionate friend of Iustice, labouring with might and mayne, that it might be rightlie executed. His vertues and perfectiones wonne hym the grace of Henry the third: Who in witnes of his affection, made hym presentlie maister of his ward-robe. The princes fauor, which maketh men of yong yeares, more vaine and glorious, made hym more humble, seeking rather daylie to growe more in vertue, then greatenes of fortune. He would refuse no man, that sought accesse to hym, but when mēs suites were iust, & full of equitie, he would hym self present their petitions to the king. Religious men, had a great support of hym, and he reputed it a great honour, to entertain them at his table. And his esteeme of them, cawled them often tymes to acquaint hym, with their necessities more free-ly, which he relieved with incredible charitie. And heerin he was so much noted, that the king hym self styled hym, *The aduocate of religious persons*. Thes were the dispositions, which were like the steppes of Iacobs ladder, vpon which he mounted with the Angells, till the king of Angels, receaued hym in his glorie, which is the effect and fruit of gods grace & meritorious workes.

*Of his marriage, and how he liued during
the tyme thereof.*

THE THIRD CHAPTER.

THE king in all occasions hauing abóðantlie
witnessed his particuler affection to this
blessed person, and desyring further to cōfirme
hym, in a stable state of those honours and fa-
uours, which he had conferred vnto hym, (that
he might not entertaine anie affection of lea-
uing the world, as he had done before) : per-
suaded hym to marriage, which was to shutt
the doore, against all occasions or inuitements
to that end. God knoweth whether he were
bent therto in affection, but in the end, wonne
by the counsel of his parents, and commande-
ment of the king, he made choyce by the ad-
uise of the king of Madamoiselle Catharine de
la Valette, daughter to Monseigneur de la Va-
lette, Colonel of the light horsemen: whose no-
ble courage wel tryed by manie noble ex-
ploytes, both within and without the realme,
remaineth as an heritage, and is daylie augmē-
ted by worthie acts for the defence of the
church, and the state, in the person of Monsei-
gneur D'Espèrnon, Duke and Peere of France,
and Colonel of the Infanterie, his sonne: and
brother of this noble Dame, whome nature
and art

andart did striue to adorne , euen in her first birth: and her rare vertues and perfections farr surpassing her age , haue made her a pearle of her tyme, and a miracle of this age. It fell out, by gods special prouidence, that this happie marriage was made , and accomplished, there was so incredible similitude of affections in this holy couple. For she was inflamed, with the same loue from heauen, that he was: and no lesse enemy to vanitie then he, repuring it the venime and poyson of great dames. As he in a manlie sort made no esteeme of exterior beautie; so she contrarie to the dispositiō of her sexe, detested all paynting & farding , as a thing odious in the sight of god. He was among yong noble courtiers, a man whom all beheld as an example to follow: and she was of no lesse eminenie, among noble dames. And now they being ioyned and tyed , one to the other by the bands of holie wedlock, and knott of mutual loue, seemed to haue but one hart in two bodies, or one soule in two hartes: which caused the verie same affection to all goodnes, and the like detestation and hate of vice. It is one of the wise mans sayings , that riches and possessions are left in patrimonie by the parents : but the gift of a modest and wise woeman, cometh from God onelie. And when she is knowne for such in the state of her virginitie, he giueth counsel to the parents, to marrie her with a
man

man of the same perfectiō, to the end that god may be the better serued by such a commixtiō. But the vertues of them bothe, did so shyne in the court, that they were had in such admiratiō, that the greatest enemies of vertue, or louers of vanitie, were forced to confesse ingeniouſlie, that ſucha blessed couple, could hardlie be matched with their lyke. Such force hath truthe, that it maketh the professed enemies of vertue, to confesse, and praise it.

Before they married together, they practised great workes of pietie, and did as it were redouble their good affections, each inciting the other by example. What should I speak of their particuler deuotions in their priuate cabinets? Howres seemed to them, but momēts, when they entered into cōmoning with their owne hartes, and reflecting vpon their cōſciences, ſometymes they were absorpt by profound meditation of the prouidence of god, which dothe powerfullie and sweetlie conduct all things, by the diuerſitie of ſo manie wills, to the exaltation of his glorie. An other whyle, they turned their thoughts from the vanitie of the world, where ſeing nothing but wynde and ſmoake, they beheld with astonishment, the blindenes of manie ſowles, which build towres of theire hopes, vpon ſo weake a foundation. Among other things they were not vnmindfull, of the ſhortenes of this lyfe, and the
diuers

diuers accidents, which as sworne enemies lye in wayte to take it from vs: and they discerned here clearlie, the infinite occasions of sinne, more in the court, rather thē in anie place, and such as are able to make the most warie goer to slipp. And lastlie to contrioll all charming tēptations, they considered oft the assurance of deathe, and the vncertaintie of the tyme, with the account which must be rendered of our actions, when we ar to arriue at the port, and be disembarked out of the rotten vessels of our feeble bodies. Out of these good meditations it grew, that their communication, and ordinary speeche, was of God, of vertue, of good workes, and of heauen. The sweetenes therof so seasoned their sowles, that they neuer had speeche of the delightes of this world, but showed great disgust and disdaine of them. The sweetnes of these heauenlie meditations, is such that none can valew them in anie sort, without feeling some foretast of them here. These holie and blessed exercises caused them, one tyme, after some good discours, that they protested and plighted faithe one to an other, solemnlie, that the suruiuour would renounce the world, and enter into a cloyster: where passing the rest of the dayes in religious exercises, should offer also the sacrifice of holie vowes to god, and pray for the soule of the departed.

Can it easilie be conceaued, what measure
of

of graces, their blessed soules receaued from heauē, or how sweet these odours were, wherewith they were (as it were) perfumed, by the sweet oyments of heauēlie vnction. For what a miracle is it, to see such aspirations, sent vp to heauen, by a couple of such yong noble persons, wherof the eldest was not yet, twentie two yeares of age. I know not whether from that tyme, they made not a vowe of chastitie, and did not liue afterward in cōtinencie. God onelie, who saw their affections knoweth it. For the more they endeauored a spiritual aduancement in pietie in the presence of god, the more were they carefull to hyde it, from the eyes of others, speciallie of courtiers, where deuotion and pietie, ar styled by the name of conterfeit deuotion and hypocrisie. Their home was a holie temple, and house of religiō; they had a careful eye to the behauiour of their seruants, that they might not giue offence to anie, and that their talk should not be dissolute, according to the common fashion of those, that serue great persons.

Euerie morning after they had offered their harts and soules to god, and resigned to his holie will all the actions of the same daye; they taking theyre Houres (that is their books of prayers and deuotion, vsed by the church) they sayd their office together, so that they who heard them with out, and not seeing them
would

would haue sayd that they had bene, two religious persons, shutt vp in their cells, offering vp their prayers and prayles according to the obligation of their vowe: nor were they in their sowles differing from them, but in habite and profession only. They could not endure anie dishonest or wantō speeche, neither such, as was anie waye iniurious to others; which sort of talk is but too ryfe in the court: for such fruite dothe the perfect loue of god produce, that we will not onlie forbear to offend god our selues, but also procure, as much, as lyeth in vs, that he be not offended by others.

At this tyme, the Order of the Capuchines, began to be in great reputation, (as it is at this present) for the integritie of the rule of S. Francis which they doe obserue according to the rigour of the letter, euē as our Sauour declared to S. Francis, when the religious on the montaine of S. Columbe, thought it to be austere and rigid, heard a voyce from heauen, which sayd, that it was from god, and that his wil was, that it should be obserued, according to the letter, without anie glosse. This order much reuerenced for the austeritie, and for the noueltie of the religious, which were but freshlie come into France, at the instance of the great Cardinal of Lorraine, whose vertues and great sufficiencie, were well known by that authoritie, which he bare in the Council

cel of Trent, presiding there: who hauing first obtained licence of our holie father Gregorie the 13 in the yeare of our lord 1573. presented them to the most christian king Charles the ninth, and to the Quene his mother, who gaue them a place for their conuent, neare the Tuilleries (which at his Maiesties gardens of pleasure) in the suburbs of S. Honore: where the bones of this blessed Father rest; the same Illustrious Cardinal, hauing giuen to the Capuchins before, a place for a conuent, at Meudon, neare to his castle; after this by the conduct of gods holie spirit, (who hath a particular care of his church, and of Religious) they so multiplied in France, that they are spread all most thorough all places therof: and yet they would be more, if they builded conuents in all places, where they are earnestly sought for, and indifferentlie receaued all those, who present themselves to liue in obseruance of their rule.

Now it happened one daye, as the Count of Bouchage, comming from the towne, being in coache with the king (for the king seldome went without hym): he saw by chance, or rather by diuine prouidence, two Cappucins, who passed by with their walletts vpon their backs, he fixed his eyes a long tyme vpon them: and in the view of them felt extraordinary inward motions of his soule, and seemed to
 heare

heare an inward voyce, saying. These ar they, whome I doe chearish with all affection. The king seing hym sad and pensive soodainly, and his eyes still fixed vpon the religious, doubted least he might imprint the in his hart, whome he beheld so intentiuelie, and sayd to hym. These ar the true followers of S. Francis, and doe obserue his rule, according to the first institution. It is true (answered the Count) and in this they ar twice happie, for they doe not onelye avoyd the enticing baites of the world, and of ambition, & vanitie, but they put them selfs into a state of more assurance, for obtaeyning that glorious heauenlie crowne: for as much as mortifying and crucifying their carnall appetites here on earth, they suffer with their head Iesus Christ crucified, whose words ar deeds and can not fayle. This vnthought view of them, with other few wordes, did so inflame his affection, that he desired in his hart, that he might presentlie chainge his state of lyfe: and in stead of his coache, and rich cloathes, he could haue bene well content, presentlie to haue been on foote, with a wallet on his back. Vpon this presentlie he called to mynd, his first holie inspiration, and how god had spoken to hym, when he was but yong of age, in the librarie of Tolose, as is before mentioned.

Hence it fell owt, that he fell into some agonies of perplexitie, not knowing what to doe,

in such straights, as he was. For on the one syde, he now resolueth hym selfe, that this was the rule, wherein he should spend, and end his lyfe: and on the other syde, the bands of marriage with his deare spowse, whome he loued most affectionatelie, could not permit hym, to take this course of lyfe so much wished for. But what should he doe in this case: for either he thought he must impart his mynd to his wyfe, (whome he loued more dearelie then hymself) and to inuYTE her to shut her self vp in a cloyster: or els he must forsake her without taking his leaue, and communicating his intention. But this he could not doe: for the same day, he proposed it to a Capuchin, vnder an other name, and it was tould hym, that no man could leaue his wyfe, and become a religious man, vnlesse she likewise entered into religiō. Whereupon he determined to attend the holie will of god.

In the mean tyme he daylie augmented his workes of pietie: gaue hymself to mentall prayer with more seruor, frequented the sacraments more often, then he did before. And for the better effecting of this, he quitted his own lodging, and bought one nere to the Capuchins, to the end, he might better practise his good intentions, and enioye the conuersation of these good religious fathers, whome he respected, and cherished as angels sent frō heauen,
and

and had them as directors of his actions. In-
much that he did oftē assist them at midnight,
while they song their mattins, and obtained by
speciall priuiledg, to haue one of them for his
ghostlye father, which was also granted to his
wyfe. And who would haue thought, that
this vertuous course of lyfe, should not haue
bene, to his full contentement, keeping no
doubt most religiouslie Gods commandemēts,
and doeing so much good, by his rare example.
But God whose secrets far surpasse the weake-
nes of our vnderstanding, would accomplish a
greater work by hym, as we shall see in the se-
quele of this narration.

While he gaue hym selfe to this vertuo^o and
holie course of lyfe: it pleased god to take
from hym, his dearest spowse; whose decease
so stroke his hart, that he grew dying to the
world, as though he would also dye with her.
She dyed being but 22. yeares of age, in the
spring of her vertues, whome god took to
hym, to make her partaker, of a more excellent
& permanent glorie: leauing her friends much
sorrowful; but that they were comforted, by
the fruits of her former pietie. She left one one-
lie daughter, eighten mothes old, a true heyre
of her vertues, who is now Madame the Du-
chesse of Guise, whose prudence in worldlie af-
fayres, and singuler pietie, and seruour in
the trew seruice of God, is well known,

*Of his entrance into Religion, and farevvell
to the vvorld.*

THE FOURTH CHAPTER.

THE Count of Bouchage, after the deathe of his dearest spowse, languishing with sorrow, that his eyes could fynd no kind of worldlie delight, neither would his hart affect or loue anie thing. His losse was so greate, that he would not entertaine anie earthlie hopes, to build on: which are as mooneable as quicksāds: but at the lēgth recollecting hymselfe, he considered that all such strokes come from the hād of god, though we know not the cause of it, and the will of god therein. And therfor as the sonne when it appeareth, scattereth the thick foggie clowdes, which darkned the ayre: so did he chase the clowdes of this afflictio, and cheared hym self by taking holie resolution, worthie of his noble spirit, & gaue the cartell of desvance to fortune, & all the mistie brouillerie of the world, which deprive men of beholding, the trew light of the trew sonne of eternall glorie. He discerned those things trewlie in ther nakednes, and barennes, which worldlings beholding with a sayre glasse, doe
so

so much desyre and admire. In, so much that often tymes, he compared the world with the greate priest Hely, who sent back Samuel; when as he being called by the voyce of God, ranne to Hely. And it wil not be amisse to sett downe his verie wordes, as they were written with his owne hand, that it may appeare, that this my discourse, is fownded vpon the truth.

The world (saith he) as an other Hely, driueth vs from it, when we ar put back of these verie creatures, which we tender & which we loue, fynding in them a thousand disgusts, infidelities, instabilities and defects. Our friends forsake vs, our seruants mock vs, our companions betraye vs, and in the midst of all pleasures and delights, we fynd infinite sorrowes, and bitter gripings. What is this els, but to make vs knowe, that the world to which we runne doth reiect vs, and giue vs manie skornes, and sharpe blowes. And what dothe it saye, but get the gone, I am not thy God: Get the gone, the good and that contentment thou seekest, is not to be fownd in me. He spake heerein as a man of great experience and wisdom, to those, who being transported with the dalliances of the smiling fortunes of the world, haue sworne a league, and alliance, with the grandeurs, and prosperities of it.

This contempt of the world grew dailie in

38 *The life of the Reuerend father.*

hym, as no doubt the light of grace did growe; yet could he not execute it, by reason of many encōbrances, which followed the death of his deare spowse, I mean the discharge of her last will, which he did verie faithfullie; & the feare which he had of occasioning great discō-
tentment, to his friends; & incurring the kings displeasure, knowing how deare, and inward he was esteemed by hym. These consideratiōs & manie others hindered hym, that he did not so speedilie accomplish his holie purpose, as he would. But god who laugheth at the counsells and designes of men, & turneth them as it seemeth best to his holie wisdom, had compassion of hym, in the end; and by the sweet gale of his holie spirite (which bringeth in a perfect calme, to afflicted & trowbled sowles) made hym knowe his will, by an action extraordinarye & miraculous.

One daye being occupied in holie exercises of pietie and deuotion, according to his wont, falling into remembrance of his deare wyfe, and her excellent vertues, he could not forbear deepe groanes, which the anguish of his hart, drew from hym perforce: so that seeking to appease these inward troubles, he took his Howres, (which is his book of prayers, for so Catholiques call them) into his hands. At the first opening of his book, he fell vpon this verse,
*Dirupisti Domine vincula mea, tibi sacrificabo
bestiam*

bestiam laudis: Thow hast broken my bands, o lord, I will sacrifice to the, the sacrifice of prayse. Pawsing a while vpon the wordes (for so deuoute sowles, who ar exercised in matters of deuotion, doe frequentlie), he began to think that these wordes did touch hym verie nearlie: as though god had expresse spoken to hym & sayd, God hath broken the bands of thy marriage, which did hinder the from following his stepps; therfor is it most reasonable, that I now obeye the voyce of his holie inspiration, & offer vp my self, as a sacrifice to hym, which is the best manner of prayer, which I can expresse. And as he was occupied in this holie thought, his booke fell owt of his hand: he took it vp againe, and the same words again were the first that offered them to his sight, *Thou haist broken my bands, O lord &c.* Assuredlie saith he, this is god who speaketh. And againe being eleuated in mynd, and not heeding his booke in his hands: he lett it fall the third tyme, & yet againe fell vpon the same wordes, whervpon being astonished he shut the booke, fell on his knees, & bathing his eyes with manie teares, and opening his hart to god, he vsed these amorous wordes full of deuotion.

O Almighty god, sauour of the world, and most bounteous louer of thy creatures, I see well that thou wilt haue me, and ther is no-
C 4 thing

thing that can serue me to resist thy holie ordonance. Thou hast possessed all the powers of my soule, so that the objects are remooued, which had fastened them to the earthe, and now they look vpward vpon thee who art the last end of all things; But alas (o most gracious and mercifull sauiour) what is ther in me, which prouoking thy mercie, hath cawsed thee to turne the eyes of pittie vpon me? what is there in me, which might in anie sort be wor-thie of such a vocation? nothing certanlie, but great maymes, corruptions, and sinnes, which rather prouoking thy furie and indignation, should banish me from thy presence, and haue cawsed dreadfull punishment and eternal tor-tures. For it proceedeth from thy loue and mercie, that I yet liue in the desert of this world: thy loue hath beene my buckler & my support, and now by an infinite excesse therof thou dost drawe me from the world and settest my feete in the right pathe, and doest conduct me thorough a most perillous wildernes. Guide therfor, O lord, thy most wretched creature, and impotent seruant, doe with me what shall seeme best in thy eyes. I resigne my self wholie to thee, and cast my self into thy armes: frame all my actions, & conduct all my desires, to the glorie of thy holie name.

Thus he put on a couragious resolution, which he did not differ long after to execute, and

and to become a noble souldier of our blessed
saniour, & serue hym vnder the ensignes of
seraphical S. Francis, and so to make hym self
a pleasing holocaust before god, offering his
bodie to hym by the vowe of perpetual chasti-
tie, his soule & affections by holie obedience,
and his goods and what soeuer he most posses-
sed, by the vowe of voluntarie pouertie. Manie
can be content, sometymes to entertaine
good thoughts, which put them in mynd of
the vanities of the world, and discouer them to
be but lesse then the shadowes of a dreame,
they will saye, that all that the world propo-
seth, resembleth the aples of Gomorrha, which
ar fayre without, but smoak and ashes within:
yea they wil call the world coosener, traytor,
disloyall: and yet suffer themselves to be trans-
ported, with her enchantments & fayre pro-
mises: but emong a hundred thousand, it is
hard to fynd one, which hath the courage to
take such an heroicall resolution, but in the
end they play the crauens, and become slaues
to the world, and render it homage in most base
& ignoble manner.

Hauiing now resolved to put this in executiō
verie speedilie; he entered into deliberation,
by what meanes he might effect his purpose,
with least difficultie. He durst not reueal his in-
tention to anie man, for yf the king had had
but the least notice of it, he would haue in-

terposed his authoritie, to hinder it : and y^e his brethrē had knowen yt they would immediatlie haue acquainted the king with it. Therfor he with out help of anie secular persō, did sett in order all his affayres of importance, and disposed secretlie of his howse. He gaue to the Reuerend fathers of the order of Minimes, that howse at Nijon, which he had bought being nere to the Capuchins, with twelue hundred french liures, for yearelie rent, (which ar payd to them still by Madame de Guise) : obliging them to saye two masses, euerie daye for the intention of his mother & wyfe, and to mantaine a schoolmaister for the instruction of yowthe, at the suburbes of S. Honore: & he left to the Capuchins his gardens, who would not accept the howse; And in the end, he managed this busines so prudentlie, & secretlie, that he tooke the habit before anie of his frēds suspected anie such matter: and so gaue his farēwell to the world, in a most noble and pious manner, as it may appeare by a liuelie description of it, made by Monseigneur the Cardinal Perron of late, and happie memorie.

*The farewel of Monsieur Ioyeuse, entring
into religion.*

Since the happie daye is come, which hath not onelie opened the eyes of my bodie, but hath awakened, my sleepe spirit, & hath lightned it with a pure and holic light, in showing

showing me the reposing place of my soue-
rain good, and sowles healthe, I will first of all
giue thanks to thee, o greate god of mercie, frō
the bottome of my hart and sowle, that thou
hast vouchsafed me this daye, this vnspeaka-
ble grace and fauor in streatching forth thy
hand, to draw me owt of this world, and the
toughe and deepe myre thereof; and in
putting me in the waye of thy holie will. Thou
hast deliuered me from obscure and dange-
rous darkenes, and placed me in the brightnes
of thy grace, & benediction. Thou hast plucke
me from the thraldome of sinne, to set me at
libertie vnder the sweet yoke of thy holie
obedience and comfortable expectation of
eternal lyfe. Therfor let all my senses, in a per-
fect harmonie, and all the powers of my sowle
wholie bend to the serious consideration of
so great a benefitt, desire nothing, think of no-
thing, but of thy honour and glorie, who hast
beene so gracious, and so mercifull to me; lett
all my cogitatiōs be nothing but to meditate of
thy great power & might: and let my sight
haue no other object, but the contemplation
of thy meritorious workes: & let the hymnes
of thy glorie, be the exercise of my voyce.
And as for thee (trayterous world) which hast
withheld me till this daye by thy alluring
baytes. I doe now defie thee, and abandon
thee for euer.

Farewell

Farewell then (O wordlie vanitie) for I go
now to die for thee, o fayre & pleasing place of
retraict, wher I now make my entrie. O what
a goodlie pallace is this? the statelie portall is
enriched with a great crosse, adorned with
nayles, whippes, and pincers. This frontispice
is beset with dead mens skulls and bones. O
braue & victorious trophees, which doe repre-
sent, that great victorie of lyfe ouer death, of
heauen ouer hell: by which victorie we were
ransomed, and drawn foorth from the bot-
tomeles gulfes of dreadfull darkenes, and death
was subdewd which held vs captiues vnder
the yoke of sinne, and so restored to our first
countrie and heauenlie right. O heauenlie seals
of eternal blisse, yee art the due to vs, yf we will
seeke yow vnder these braue ensignes; O pre-
tio^r & rich ornament, what Iasper, what polis-
hed Porphyre stones, what pillers of choyse
mar-ble, what costlie pieces art to be compare
with these riches! O crosse, let me embrace thee
the deare cloake of my sowles health: by thee
I haue entrance into the kingdome of heauen,
and mount aboue the high regions of the
heauens: thou representest the whole world,
for thy foure poynts regard the foure corners
of the world, which art not saued but by thee.
O crosse which art the ladder, which reachest
from earth to heauen, from hell to Paradise, o
let me cleaue fast to thee, to the end, that I may

be rayſed vp to the heauens with thee. O croſſe
image of paynes and torments, which my ſa-
uiour endured to overcome death, teach me to
vanquiſh that, which remaineth of deathe and
liueth yet in me by ſinne: and teache me the pa-
tience, which it is behoofefull to haue, to con-
quer my ſelf. O nayles all bloodie, which haue
faſtened the Redeemer of the world to the
croſſe, faſten my affections vpon his paines,
and ſettle my ſoule in that conſtant vertue,
which ought to tame my vitious deſſignes.
Preſſe downe my ſinfull hands, with the feare
of god, to the end that they ſtirre not whē ten-
tations incite them to anie euil act: and that In-
nocencie diſtilling downe from all partes, may
be the blood to nooriſh my ſoule. And o yee
whippes & ſcourges, beſmeared with blood,
make the feeling and coulour of my mortified
and benumbed bodie to quicken againe.
Driue from about me all ſort of delights,
which like picking flies and hornets, doe
enuenime and wound me, ſoe that as yee
haue cauſed the blood to flowe which hath
cleaſed our finnes, ſo cauſe yee that to be
ſpillt, which hath polluted my conſcience.
Abate in my fleſh, all delight thereof, that I
may be new borne in puritie and ſinceritie:
and thou o Sponge, full of bitterneſſe, diſtill
into my hart one dropp of this ſharpe loquour,
but yet wholeſome and quickening, which
my

my Redeemer tasted of at his deathe. Giue me a litle tast of his lāguorous passiō, for my soule as a sponge hath so dronk in the vnsauorie and pestilent humors of the world, that yf it be not somewhat pressed and wrung by anguishes and torment, it will corrupt and perish wholly. And thou O speare, which openedst the holie sydes of my sauour, open my sydes and pearce my hart, that I may see what sond desyres, what brutish concupiscencies were there sealed: so that blood (which is the desire of the flesh) and water (which is the vanitie and inconstancie of earth) may flowe euen to my fingers, and mounting vp to my eyes, may restore to them the sight of heauenlie, and diuine things, which my sinnes haue couered, with a thick skinne & clowde. After this I will put on my head, the crowne of thornes, as an euident signe, that those who are crowned in this world with thornes, shall wear a crowne of glorie in another world. Let us then enter into his holie habitation, which is a trew Iune, set vpon the high waye to heauen. O what magnificence is ther in this basenes, what riches in this pouer-tie? what pleasure in this payne? O my Soule, thou hast long languished, in the furious concupiscences of the world, now art thou arrived at the hauen of healthe: where thou needest not couet any thing, sauing that thou hast. For thou hast all things, by cause all things are in
god.

god, who is all in all, and here he offereth hym self to thee. Giue me, O giue me the weapons of this happie warfare that I may fight, while the daye lasteth, and that I may conquer my self, and so triumphe ouer the world. O fayre and rich robe, thou shalt couer the infirmitie of my members, and hyde the pryde of my fleshe. These peeces patched in, shall be so manie memorialls to me, of the weaknes of my nature, which suffereth it self to be stayned and pearced thoroughe on everie syde, by the filthe and corruptiō of the world, to the which I ought now to applie holie and religious meditations, and now to sowe it, and reenter it, into the diuine nature, by holie and veruious actions. Welcome fayre girdle, though thou art grosse, yet too weake, to keep downe the garments to the bodie, that is, to subdew the flesh to the spirit, and to restraine the disordered concupiscences, that they occupie not our thoughts, but may be strangled in our bosome, so soone as they ar borne. Courage then, O hart, I am now readie to enter the lists, god strenthē and fortifie me, that I may get the conquest, to gods glorie. Farewel world, Farewel.

He spake not this by words of mouth but expressed it reallie and effectuellie in all his actions: not in an ordinarie fashion, but with so much feruour, and inward contentment of
foule

fowle, as that the inward light sending forth
 euident beames outwardlie, they that were
 most conuerfant in spirituall lyfe, were forced
 to saye, *Hæc mutatio dextra excelsi*. This change
 of the right hand of the most highe: for what is
 more strange, then to see a noble man, of that
 qualitie and rank, raised on highe with great
 honors, riche, and great in place and authoritie,
 a favorite of a king, which seemed to hold for-
 tune in his hands, and to impart of it to others,
 at the age of fowre & twentie yeares, when he
 was now in the spring of his fortunes, suddain-
 lie so changed, that he would cloath hymself
 with so vile and contemptible a weed (I meane
 in the opiniõ of worldelings, who measure all
 things by the elle of their vanitie,) and to be-
 come poore naked, and in necessities, so that
 he was not maister of so much, as the verie
 corde, where with he was girt: and to aban-
 don the court, not by anie disastre (which often
 casteth manie owte, to the disgrace of the
 world) but by a holie violēce of loue, the most
 puissant passion of all others!

At this tyme the Reuerend Father, Bernard
 d'Ozimo, was Prouincial, a man of great repu-
 tation, for the holienes of his lyfe, and trew
 sincerity of fowle. In testimonie of his sancti-
 tie, god wrought manie miracles by hym after
 his deathe; his bodie also was fownd, a long
 tyme after vncorrupted, yielding a most sweet

and

and fragrant odour) which is not seene at anie
tyme, but accompanijng the bodies of holie
men. This blessed father, gaue father Angel
Ioyeuse the habit, admitting hym to it, the 4. of
September, in the yeare 1587. six and twentie
dayes after the deathe of his wyfe: who at mid-
night went to the Conuent of the Capuchins,
attended onelie with two of the seruants of his
chamber, and his Chappelin, who, not knowing
whither he went, were much astonished,
whē they sawe hym on his knees before the al-
ter, in the presence of all the religious, and sawe
hym cast of his cloake, stripp hym self of his
dublett & shirt, and put on a rough habit, &
gird hym self with a grosse corde, which man-
ner of cloathing seemeth to be yrksome euen
to the strong lustie laborour. O blessed soule
frewlie guided, and lightned by the holie ghost;
for it was not the court, nor flesh and blood,
which hath taught thee this lesson, but the ex-
traordinarie grace of god, to which thou ha-
uing opened entrance into thy soule, without
anie apprehension of a cold and sharpe winter,
hast vndertaken so hard and paynefull a voy-
age, (to the eyes of the world) that the number
is verie small of those, who haue the courage,
to trace the same stepps.

These ar such fauours, which god doth not
to all, drawing men in diuerse manners to hym,
as it seemeth best to his holie will, and accord-

50 *The life of the Reuerend Father*
ding to their māner of lyfe. For although infir-
mitie be a great means, to make us turn to god,
when we forgetting his benefits, entertaine our
selfs with vanities, and idle contentments, (and
euen by this waye, the holie seraphic S. Frācis
was called) notwithstanding, honors are an
other meanes of vocatiō, and verie propre and
effectuall, but much differing from the former.
For the first, forceth vs by afflictions, to lyft vp
our eyes to heauen: and the other maketh vs to
obserue how all the pleasures & delights of the
world, must haue a wormewood taist in the
end, and in deed breed sorrow, and griefe. And
this vocatiō, as the more excellent, taketh hold
onely of the most eleuated spirits, and the pu-
rest sowles, who doe clearely discern truth frō
falshood, and the substance from the shadowe.

This it was, that wrought with the Count
Bouchage, that by reason of his seruour he was
called Angel, and so commonlie afterward had
the name of father Angel Ioyeuse. An Angel
indeed gardien of puritie, and a glasse of manie
noble good sowles, which followed his stepps,
as he had imitated manie infinit others, which
went before hym. For this holie religion of S.
Francis hath bene professed of kings, princes
and manie honorable persons, and shal be till
the end of the world, drawing men to it, by
splendor of puritie, and integritie: which as a
bright sonne, shining with great lustre, maketh
the

the perfection of it in this lyfe, euident to the profane and irreligious persons, and representeth vnto them, the crownes, which are receaued for yt in the lyfe to come.

John Brenne, Count of Vienne, of the race of the great Duke of Bullion first king of Hierusalem, after he was crowned king at Tyre, in the yeare 1210. and made Emperour of Constantinople, after manie trophees wonne from his enemies, forsaking the world, tooke the habitt of S. Francis, of whom a poet writt in this manner.

*Brenna was mightie, and great in kinglie power,
But yet by S. Francis habit, he clymed a higher
tower.*

Henry king of Cypres, after that he had a long tyme gouerned that Iland, betook hymself, to the religion of S. Francis, and ledd a lyfe renowned for sanctitie: wherof the miracles giue sufficient testimonie, which it hath pleased god to work, by the inuocation of hym, for an intercessour: and behold what is writt of this.

*He that was king of cypres, and great in wealthe,
Maketh bymself a Franciscan, for his sorowes
healthe.*

John king of Armenia, the soouerain master of four and twentie kings, (who gouerned diuerse contries of this realme, a great enemy & conqueror of the Saracens) did not make so

52 *The life of the Reuerend Father*
much accompt of his crowne, as of that of S.
Francis, for he forsooke the one, and bare and
dyed with the other, as the poet witnesseth.

*Armenia wonders at their king of Royall seede,
Casting down his scepter, and clad with S.
Francis vveede.*

James, king of Maiorica, chose rather, to be
a poor soldier, vnder S. Francis standard, then
to be a great king in his realme.

*Maiorica stood astonished, to see their head,
Abandoning all delight, eating poore S. Francis
bread.*

Peter sonne of Iohn king of Arragon, a
professed Franciscan, was a man of holie lyfe, a
great preacher: and preaching before Vrban
the fift, and the Emperor, did so ioyne eloquence
with his vertue, that he drew manie teares
from his hearers. He kept the rule according to
the rigour of the letter, if anie euer did, as is
expressed.

*O happie and thrice noble Arragonia of spring,
who tookest the poor habit of religion, and d'ost a
king.*

I lett passe Robert king of Hierusalem, and
Sicilie: Adolph king of Holsatia, and infinit
others, who mooued by the secret gale of gods
holie spirit, turned the sayles of their thoughts,
and designes, to this holie port of assurance.
And not to go further, haue we not this present
yeare, here in France, the noble designe of the
Count

Count de Vout, issewed owt of one of the most famous and most ancient families of France, who in the height of his fortune, readie to marrie, and at the age of fowre and twentie yeares, hath giuen the desie to all the pleasures of the world, and now being cladd in the poore habit of a Capuchin, is entered into his nouiceship, in this cittie of Paris.

Of his Nouiceshipp.

THE FOVRTH CHAPTER.

THE Count of Bouchage, hauing made this great and pleasing sacrifice to god of hym self; and hauing gotten and merited the name of Angel: the morning was no sooner come, but the bruit of this act, spreading it self thorough Paris, came to the kings eares, as soone as he rose: who being astonished much at this report, and stroken with great saddnes, by reason of his great affection to hym, tooke his Coche instantlie, and went to the Conuent, of the Capuchins, attended with the brethren of father Angel, who besought hym, with all humble and earnest instance, that he wold not go owt of that Conuent; till he took their brother with hym: perswading themselues, that yf they made not vse of this opportunitie by the kings authoritie, they should neuer enioye the sweet

conuerſation of theire brother heereafter. Therfor the king ſent for the Prouinciall, and asked hym how he durſt admitt hym, without his leaue, or without once aduertizing hym of it, whearas he knew well what particular affection he bore hym, among all his nobles. Whereupon he commanded his cloathes, preſentlie to be brought, for he ſayd that his preſence and ſeruice was neceſſarie for hym.

This good father, both wiſe and pious, made hym no long replie, knowing that it was as hard to quiet a trowbled ſpirit, in the beginning of a paſſion, as to ſtaye the courſe of an impetuous torrent: and therfor layd onelie this, that he went not out of his Conuent, nor his chamber to ſeek hym, nor to ſollicit hym: and that he had not receaued hym, but vpon his moſt earneſt and importunate ſuite, and prayers: ſo that he took heauen to witneſſe, & his ſoule for a caution and warrant of his, yf he chaced to make ſhipwrack, & loſſe of his ſoule in the world, yet notwithstanding, the port was and ſhould be open for hym, when he wold go forth: but he humble beſought his maielte not to laye anie ſuch command vpon hym, as to put hym out by force, hauing a great horror to comitt ſuch a mortall offence which he could not doe, though he were to dye for it.

While he ſpake theſe wordes, he gaue charge
to

to a brother, to call hym. Who entring into his chamber, fownd hym on his knees, and his eyes lyfted vp to heauen, and melting into teares, praying hartily, bycause he had hard the noyse, & the resolutiō of the king and his brethren, who were in the cloyster. He came downe immediatlie, but much against his mynd. As soone, as the king sawe hym in this habit, with his head shauen, and barefooted: he fell almost into a traunce, with suddaine astonishment, and suddainlie so changed his colour that he could not speake, he was so ouerwhelmed with sorrowe. And in the depth of this passion of mynd, teares as new witnessles of his singular affectiō towards hym, trickled downe his cheekes; his brethren also transported with great anguish of mynd, fell vpon his neck groaning and lamenting, professing that they would rather die, then to leaue hym in this manner. O what force grace hath in a poore soule, yt maye appeare by the sequeale. This father sawe them weepe and lament, with drie eyes: and shewed a smiling and chearful countenance to them, amidst their mournings, for in a graue, modest. & religious manner he made them see, that he had no cause of griefe, but rather of great ioye: but that onelie he could not, but he moued somewhat, that they wear so affected.

The king at length recouering hym self, and

fetching a deepe sighe, asked hym, what moued hym to chose that kind of lyfe, so contrarie to his tender, and delicate constitution, which he thought could neuer support the yoke of such austerities? what discontentment he had receaued at the court, that he should forsake it, and enter into such a course of lyfe? yf he doubted of anie chainge of his affection towards hym: he would giue hym, as good assurance of it, as euer anie man had. As for deuout seruing of god, he tould hym, God is fownd euerie where, and men maye work their saluation in all places. That S. Lewis, and manie other saints had liued in the court, and yet ceased not to lead a holie lyfe. In fine, he tould hym, he should doe much wrong to this familie, yf he went on in this course of lyfe: and therfor prayed hym, by that loue & affection, which a subiect oweth to his prince, who tendereth, and loueth hym, that he would presently follow hym, and forsake this lyfe. What could he saye more, to abate the courage of a man of great resolution. His brethren tendered the same request, with all possible instance but all in vayne, for he had no eares, to harken to them, in this request. To the king, he made this answer.

Syr, it is not anie discontentment, that hath moued me, to seeke this retrayte, & incited me to the contempt of the world, and the vanities

ties thereof: It is the grace of god, which in the plentie & varietie of contentments, hath made me see they ar nothing but smoake. It is not a-
nie doubt or feare of your princelie affection for yow haue allwaies affected me, farr beyōd my desert. It is rather a lesson, which I haue learned of yow, which withowt my owne knowledg and practise, I haue also receaued from heauen. For how often, haue yow told me, when I was alone with yow, in your cab-
binet, and entertained some thoughts of deuotion; that this world was full of deceitfull baits, and that ambition (as a most cruel ly-
ones) did deuoure the most zealous: and that it was fitt to follow those vocations which we haue from god; and as all things, tend to their center, so ought we to direct all our intentiōs to god. I haue now made my benefitt of these holie exhortations, permitt me, therfor I hum-
bly beseech yow, yf yow will doe me the ho-
nour still to loue me, that I may staye here, and so enioye my contentment, for he that loueth, wisheth allwaies the contentment of hym whom he loueth.

He spake moreouer touching the vanitie of the world, that it is a poyson which infecteth in such a māner, that the most experiēced phy-
sicians in spirituall medecines, can hardlie avoyd it: that it is the daughter of the first of the diuels, sister to that enemie, which he beareth

to man: for to follow it, is to forsake god: & to loue god is to detest it. God will not dwell in harts deuided. Besides this world is verie transitorie, & heauen is not giuen, but to those who take it by violence: that it is as hard to saue our sowles, amidst the poms and vanities of the court, as to liue in the midst of a furnace, and not to feele the heat, of the flames. In fine his wordes preuayled so much with them, that they were well appeased, and retourned with contentment, admiring the goodnes of god, that had endewed so noble a bodie, with so noble & heroicall a soule.

After he had passed this first brunt, so couragiously to the glorie of god, and ioye of his angells, he mett with a more daingerous assault, which seized vpon his powers and abilities, the first encountring onely his affectio: for what auayleth it, to will and desire anie thing, which is beyond our reache, and which we can not put in execution: no man performs anie thing well, to which he was not before inclined in will to doe, but manie loue great desires, which surmount their strength. For the space of three moneths, his bodie hauing been accustomed, to fine and good feeding, he could not eate the ordinarie meat of the religious, & the inconueniencie was the greater, that he desiring much to mortifie hym self, would not eate anie extraordinarie. The browne and hard bread

bread which was giuen in almes to the religious, took awaye his appetite, at the verie sight: neither could he drink of the claret wyne, for besides that it was sowre and sharpe, and mixt of diuers kynds; it may be he neuer vsed, to drink of that sort of wyne. These were dangerous batteries, able to subdue a braue defender. The phisicians concluded, (whether for fauor, or for monie, it is not knowen that he must necessarilie forsake his religiō, for to saue his lyfe. His brethren in the mean tyme vsed all sollicitation they could for this end, hoping that by gayning of tyme, he would change his purpose. But the religious helping hym with their prayers, his charitie triumphed ouer all these to gods glorie, and the encrease of his merits. He cared not for death, and was not vnwilling to quit the tabernacle of his weake bodie: hauing allreadie forsaken the world, he would inure his bodie to mortifications, for he sayd he was entered into religion for that end, and resolu'd to support all paynes and travell in that kynd.

His blessed mother, Madame de Ioyeuse, onelie among all his friends did passionatelie desire his perseuerance and to this purpose she visited hym often, and encouraged hym, as much as laye in her, being her self much aduanced in the schoole of perfection: and as he witnessed hymself, the sight onelie of her, was in
stead

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stead of strong refection, & strengthened hym much in this holie course of lyfe, in despyte of all the bruske encounters of the world, the flesh, and & diuel. She sēt hym euerie daye two lofes of bread, with a litle botle of whyte wyne, and god, who neuer giuerh vs good desyres, without force to performe them, did distill downe this benediction vpon this bread, that with verie litle or no other meat, he passed the tyme of three moneths, in that rigorous fast, which the religious doe exactlie obserue. So powrefull is loue, that when it comandeth our actions, all the greatest contrarieties, & disgusts, ar made easie and sweet. During this tyme he accustomed hymself, by litle and litle to eate of the common meat, and at the length gayned so much of hym self, that ther was not anie of the religious, (who had been never so hardlie bred) that could passe with this nourishment more easilie thē hymself: in so much, that he contēted hym self with hearbs, beanes, pease, pulse and for the most part with bread and water, while others eat such meat, as was brought home, at the comon almes: whervpō he was reputed one of the most austere of his profession,

The morrow after he took the habite, the religious fathers, without regard of his qualitic, (for emong them, ther is no distinction of persons for their birth, be they noble, or of meane

meane parentage) begann to put hym, to all vile and base exercises, both bodilie and spirituall, fit for the tryall of those, who enter into the schoole of mortification. And he without anie disdain, or anie repining obeyed in all things, with great promptnes, so that he was the first in all these exercises, & serued for an example to incite others. What a chainge is this, that he which was yesterday cladd richlie like a prince, attended with manie servants, and obeyed as a great seigneur of his rank, the daye following cloatheth hym self with a course sack, & is comanded, to digg and labour in a poor māner? That he, which was serued with so much respect and honor, subiecteth hym self to sweep chambers, and wash others poore dishes: that he who yesterday with Ioseph bore sway and rule in the greatest and weightiest affayres of the king, to daye with Mardocus, cladd with sackcloth and ashes is despised, and put to doe those base offices, which are enioyned to Nouices, for prooffe of their humilitie, and to quell their propre will, the plague and bane of religious sowles. What pleasure he took in these humiliations, it is not easilie expressed, God which knoweth the hart, did recompence hym accordinglie; and by the effects, we may easilie conclude, his true sinceritie, and perfect humilitie.

It happened in the tyme of his Noniceship,
that

that the Duke of Ioyeuse, (his eldest brother) and an other of his brethren were slaine, at the bataille of Coutras , for the defence of the Catholick faith, and the state of their countrie, whose death was a cause of great mourning to all France . Their bodies according to their qualitie , were brought to Paris , & receaued with as much honour, according to an ancient manner as yf they had returned in conquest, and laden with the spoyles of their enemies. They were attended by a solemne procession, vnto the church of S. Iaques du Haulte-pas, where it pleased the king also, to assist them, giuing an ample testimonie of his affection, towards those who had layd downe their liues for his defence: and he did not leaue them, till he saw their funeralls, ended according to their merit, and valoure. Here among the religious persons, the Capuchins were present, to saue the office of the dead for their intencion: among whom, ther was hardlie fownd anie one, which could recite the office without interruption of teares and groanes. Onelie this father Angel (though yet but a nouice, without anie exterior signe of such sorrow, continued the singing of the office, and kept in that great sorrow, which did more nearlie presse hym, then anie other. This death of his brethren, besides the griefe, which he had thereby, was also a shrewd temptatiō to hym: for he was partlie
moued

moued by the blood, which can not but boyle in such a case, and partlie by diuers of his frēds, who vnder coulour of consolation visited hym often, to take the reueng of his brethrens deathe. But his buckler to resist these dartes, was a verse of Salomon, which he had learned by hart, and had often in his mouthe; *Sonne when thou comest to serue god stand in feare, and prepare thy hart for tentation.*

There arriued yet to hym, a more daingerous temptation, then anie of these former. Wheras these came not but from the world, and the flesh, which ar to be subdued by reason: but this last came from god, whome it pleased to take from hym, that inward guist, which he had: so that all things, which seemed before sweet to hym, soodainlie became sowre, and vnpleasāt, for the inward cōsolatiō, which is as the breast which god maketh his young ones to suck, so to make them finde cōtentment amidst all austerities and irksomnes of flesh and blood; was taken from hym, so that now he fell into a wonderfull drynes, and languour of spirit, not fynding anie guist in his prayers, meditations, and holie exercises, which ar as it were the Aromaticall perfumes of a deuout soule. Notwithstanding all this, he ceased not, to frequent the same holie practise of his deuotions, neither was gods grace impaired to hym hereby: for the best spiritualists, know

know well, that ther is a great difference, between the practises of pietie and deuotion, and feeling a pleasure and sweet gust therin, the one being a direct act, which tendeth directlie to god, as to the vmost obiect: the other is an action of our knowledg, which causeth a reflexion vpon that, which we haue donne, bringeth with it ioye and contentmēt. The first is a pure act of vertue, the second is the fruit which we gather therof: god concurrith with the first, and so by it, at the solide actions of vertue exercised: but he depriueth vs of the second, which is our knowledg, whence riseth our contentment, whence darknes cometh in steed of clearenes, and drieness of spirit in the place of affection, & heaueniness in steed of ioye. For more familiar explication of this, we know that he, which being extreame thirstie, shall take anie liquor into his stomach without tasting it, should certanlie drink it though he should not beleue it, because he findeth no contentment in the drinking: so fareth it, when god taketh away his comforts, we doe not cease, to exercise vertuous actions, but yet the want of our knowledg and gust, maketh vs to think that we doe not these actions.

Being in this distresse he discovered his inward affection to his superior, which is the best armour of defence a nouice can vse, in
 anie

anie such temptations. The religious fathers assisted hym by theire holie prayers, and his vertuous mother was not wanting to encourage hym, assuring hym that it was god who would prooue hym, & that he did oftē treat in this manner his best fauorits. And therfor he which doth mortifie, and quicken againe, whē it pleaseth hym, who bringeth vs to the brink of hell, & bringeth vs back according to his holie will, after he had tryed his resolution, and made hym triumph ouer all these batteries, recōpenced hym an hundredfold for these payns, and anguishes, which he sustained. It happened that one night, after mattins, the religious being all retired into their cells, he continued in the church praying: & ther prostrating hym self before the alter, he forced hym self to ouercome this great desolation, wher with he was afflicted. It is not possible, to represent this grieve, for as much as the soule is more noble then the bodie, so ar the dolours greater, and ther is no martyrdome comparable to it, seing that martyrs inwardlie lighned by the speciall grace of god, haue fownd great comfort in their torments, and roses among their thornes: whearas this poore nouice, afflicted in spirit, and deprived of spiritual pleasure, receaued no consolation from aboue, from whence he expected his ease and deliuerance.

Lying therfor flatt before the altar praying with all the powers of his soule, he felt suddenly, an extraordinarie motion, with in hym, so that some sparke of that heauēlie fyre, which purifieth the spirit, kindled so great a flame in his hart, that he being not able to smother yt, cryed out so lowd, that the religious who were at rest in their cells, were awaked with the noyse. O holie soule, now is thy contentment come, and the bitterness of the affliction past: yet not so, that thou canst haue anie assurance from the like assaults, ouer which (yf they fall owt) thou shalt by gods holie grace triumphe, as thou hast allreadie. For after all these incursions of temptation, he had a violent combate, in debating with hym self, whether the lyfe of Carthusians, and their solitude, were not more proper & fitt for hym. But recommending this to god in earnest prayer, he receaued inspiration from god, that he should perseuer in that course of lyfe, which he had now vndertaken. Whereupon he came to the Reuerend father Iulien (maister of the Nouices) and sayd in his eare to hym, My Father, I haue made a vowe to god, to liue and dye a Cappuchin. From that tyme he enioyed a sweet repose, and calme of his soule. All his mortifications were pleasures to hym, his shirts of heyre were roses, his fastinges were great bākers, his disciplines were delights, and the grace which he receaued from
 aboue,

aboue, was so well entertained by his cooperation, that he went on couragiously in his intended course, and was neuer after disquieted by anie accident.

Of his profession, and manner of lyfe.

THE SIXT CHAPTER.

FAther Angel Ioyeuse, hauing now passed the yeare of his Nouiceship, which is trewlie called the yeare of probation; bycause euen as gold is tryed in the fournace, so was he tryed of god and man by all sorts of mortifications, and so by these actions, augmented his grace and his merit. The tyme of his profession being come, that he was to enter into an obligation with god by solemne vowe to liue the rest of his dayes in most simple pouertie, most pure chastitie, and most perfect obedience: he humblie requested the Reuerend father F. Bernard d'Ozimo, who was to receaue hym in the presence of all the religious on gods part; that he wold admitt hym emong the professed Religious, as he had done the yeare before emong the Nouices. This good father whose words were pearcing euen to the inward marrowe of the conscience, to make hym apprehend the vgliness of vices, and the beautie of vertue, with

the different end of the one and the other, knowing of what great importance a vowe of Religious is, by which he can not doe that vnder payne of damnation, which he might haue donne before, without the least scruple of offending God: bent his persuations with all seruour, to lett hym see the sweetnes of libertie, (which was as yet in his power): that it was a small matter to forsake our ease, and commodities, but to forsake our will, that this was a great entreprise. He told hym that he might yet freelie enioye his cōtentmētts and the court, that he might buy heauen better cheape, and that the king and his friends would receaue infinit contentment thereat. In tyme, he sayd Religion was so heauie a yoke, that the most couragious did stoope to iustain yr; that he had tasted somewhat this yeate past, but all that was but hoonie, in comparison of that, which he must suffer, as to passe mountaines couered with snowe barefooted, besides that this was a marriage, which can not be broken, so that in stead of cōmanding he must obey, abandon his owne proper affections, die to his naturall desyres, despise worldlie passions, make light of all reuilings and opprobries, embrace calomnies, loue pouertie haue no other riches, but affliction: and finallie to nayle hym self to the crosse for euer. And therfor that he should be well aduised, what he would doe. Her-
upon

upon he asked hym, yf he would go back ward or forward. What couragious spirit, would not haue been daunted with this speeche?

But this blessed Nouice, hauing well tasted of the sweet liquours which the world represents, (which seeme rather sweet, then artre wlie) was so farr from being diuerted by this discourse, that contrariwise like a Palme tree, the more it is charged, the more it riseth: so he became more cooragious & resolute the before, & besought hym more instantlie for his admission. Wherfor prostrating himself before the alter, he solemnised this contract of his profession, with vnspeakable ioye, putting hym self into the hands, of this blessed father his superior. O mutation or rather resurrectiō, to giue the last farewell, to inclinations of sensualitye, and worldlie delights in this manner! This food is too hard of digestion, for a common and ordinarie fowle, it is such, that God doth not giue but to his best fauorites. His profession being made, it is almost incredible, how he augmented his seruor in prayer, his austeritie in fasting, his rigour in disciplines; blessing god, from the bottom of his fowle, that he had called hym to this kynd of lyfe, which comprised all his former benefits. These are his own words.

O my fowle, blesse our lord, and forget not his benefitts: this (saith he) is an abbrgement of all

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the rest, a new creation, a new iustification, a
new redemption, an earnest-pennie and gage
of glorification, in fine, a consummate heape of
all the mercies of god. And by a long inductiō,
repeating the mercies and benefitts bestowed
vpon hym, he putteth first the plenarie absolu-
tion, which a religious man hath, bothe from
sinne, and the payne due to yt. Secondly that
it cureth all maladies, contracted by sinne, to
witt ignorance by an amorous knowledg of
god, which is called Sapience or wisdom. It
cureth frayletie, by the succor of superabundant
grace, It healeth concupiscence, by loue of god;
and mallice, by the loue of our neighbor.
Thirdly a religious person is exempt, frō manie
occasions of sinne. Fourthlie god hath singular
care of them, and protection. Fifthlie, the per-
fection of spirituall consolations, accompanieth
yt, in somuch that a religious persō as an eagle
renueth, and trāsformeth hym self into Iesus
Christ, by grace in this lyfe, to be whole
changed into hym, by glorie in the lyfe to
come.

To enioye these benefitts, he sayd, I would
(my brethren) we did beare a singular loue
to our rule, and that euerie one of vs did vse
diligence for the strict obseruation of yt. The
first thing that we should doe, were dailie to re-
member the promise we made, at our profes-
siō: The second is to take ioye, in that we haue
made

made this promise & vowe, & daily to renue it. The third is to meditate euery daye in the weeke in this māner. On Sōday, vpo Obediēce: Mūday on chastitie: Tuesday on pouertie. Wednesday on Charitie: Thursday on humili- tie: Friday, on pennance and mortification, in our habit, in our sleepe, in our meate: and Sat- terday, on the peace, which ought to be emong vs. The fourth is, humblie to request our supe- rior, and brethren, that they would aduertise vs, and admonish vsof our faultes and defects, in the obseruation of the rule & constitutions, to the end that we may amend them, and receaue willinglie their reproofes for so good an end. The fifth is, to take one day euerie moneth, for a generall and exact examination of all faultes, comitted against the rule, and to accustome hymself, to doe some particular penance for the same faults. and in this manner, sayd he, we might exercise our selfs, to a trew obediēce of our rule, which we haue promised to keepe. And loe heere the frame & modele of his lyfe, (expressed in his owne words,) which he did lead frō the daye of his profession, subdewing still the desyres of the flesh, and making it obe- dient, to the spirit, by violence of austerities, & mortification.

The first tyme that vpon obedience he took anie voiage a foot, (as it is their custome neuer to ryde, without extream necessitie) the

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soles of his feet were so tender, that before he had gone five leagues, he was fayne to bynd his handkerchif abowt them, least they might be sore hurt by the hardenes of his sandalls. And in deed the payne was so dolorous, that he could not go, till his compaigniō was forced to procure an asse to carrie hym to the place whither they went. But after this voiage, his feet were so inured & hardened, that he went twise to Rome and being prouinciall of the order for six yeares together, he went euerie yeare three or fowr hundred leagues a foot, in visiting the prouince. It is almost incredible, what austerities he vsed, bothe at home & abroad. If as he was abroad ther was much good meate presented to hym: he wold take of the meanest sort, both to suppress the allurements of sensualitie, as also to giue good example to secular persons, who skann narrowlie all the actions of religious men. He avoyded all occasions of meetings, where he thought, he might be known, least he might be treated better then a poore Capuchin. Therfor he choose rather to retyre hym self, to the cabbincts of the poorest sort, then to great howses, where he should be well entertained. He fasted all the eues of our Sauior, & our B. Ladie, and disposed hymself to receaue new graces, by extraordinary and fresh mortifications: disciplining hym self, with great rigour, and contenting

ring hym self, with bread and water, which he did eate on his knees, as a man vnworthie of so good refection. And his bodie contrarie to the ordinarie manner, was nothing weakened, by these penances, but did daylie augment, & renew its forces, and continued them without anie mitigation, euen to the howre of his deathe.

One or two yeares after his profession, the ciuill warres were so hoate in France, that there was nothing almost to be seene in all parts, but the markes of fyre and sword, as was euident by infinite churches ruinated, & chapells spoyled and sacked, holie altars ouerthrowen, by the furie of a pretended religion. To avoyd these cruelties & insolencies, which such troubles bring with them, besides the great disquieting of good and peacable spirits, the Fa. Prouincial was constrayned to send manie religioⁿ to Rome, among whom was this blessed father Angel Ioyeuse. This long voiage weakened hym much, together with the incomodities which they suffer, who carrie no moonie as the poore Capuchins are faine to doe, relying wholie on gods prouidēce. When he was come to Florence, the Duke was desyrous to see hym, bycause he had hard much spoken of hym, worthie of admiration: & with the permission of the Gardiē, the Duke had long discours with hym, so that the Duke

sayd openlie that there was somewhat in hym more then humain, which comendation made hym change his coulor, so humble he was, and loued rather contempt then prayse.

He was informed before he came owt of France, that the Religious Obseruants, had a habit, which S. Francis did weare, (which they esteemed as a pretious relique, and make great dainties to shewe it to anie man, being lockt vp in a cofer with two keyes, whearof the Duke keepeth one, and the Conuent an other. Therfor the Duke making offer, of anie fauor he might doe hym, according to the manner of great princes, he humblye thanked hym, and tould hym the poore Capuchins, stood in need of nothing, but yet being, a child of S. Francis, he should much oblige hym, yf by his fauor he might see the habit of this Seraphicall Saincte, which was in the custodie of the Observants. His Highnes granted hym this request, and required father Gardien to shew it to hym. He had also this grace donne to hym, that he was permitted, to put yt vpon his owne habit, & seing it was like to his in coulor, and roughenes, in fashion, and in the Capuce or hood, lifting vp his eyes to heauen, and streaching owt his armes (displayed in manuer of a crosse) he cryed owt with a most lowd voyce, O god what happienes is this, that I haue obtayned that which I so much desyred: I am now fullie
content

content, and my soule hauing abandoned all earthlie affections, doth regard nothing (O my god) but thee who art my soveraigne good, and last felicitie.

Going from Florence, he took his iourney towards Rome, which iourney he made with great payne and difficultie, being verie sicklie, and ill disposed in bodie, yet at length arriuing there, not without suffering greate incommo-
dities, he seiourned there some tyme, for the recouerie of his health, and restoring of his strength (much empayred, by so long and payn-
full a voiage.) The R. Father General sent hym thence, to Venice, to studie diuinitie, where he passed his course in these studies, with great admiratiō. This course of Theologie being finish-
ed, and his dexteritie, and sufficiencie well knowen, to the R. father General, both vpon his owne, & other mens experience, he was set to Lorrain, & made Guardian in a Cōuent. In which charge he carried hymself so prudentlie (as in all other busienes wherein he was to employe his authoritie) that he made it appear, he was as fitt, to comand, as to obeye: as well experimented for practise, as for speculation: finallie, as prudent and iudicious, as he was austere and sharpe in mortifications.

*How he forsook the habite of his religion,
and vpon what cause.*

THE SEVENTH CHAPTER.

THis blessed father Angel Ioyeuse, hauing continewed some yeares in Lorraine, and edified all the contrie by his eminent example; the R. Fa. Generall, yeelding to the instant prayers, of the french fathers sent hym into Gascoigne: for they thought that his onelie presence (abstracting from his practise of singular vertue) was greatlie necessarie there: & that the whole order of religious men, would haue therby matter of great consolation, for god diuers tymes maketh vse of the motiues of our own proper interest, to put in execution the purposes of his eternall prouidence: whereof we can not comprehend the cause, but by the knowledg of the effects. All the order of Religion wished that he might be sent into Gascoigne, but they did not foresee that he should be taken owt of his religion there, & so incurr the danger to loose hym wholie. He was no sooner come thither, but he was made Gardian at Tolose, to the great contentment of all the religious, and the chief men of that parliament in that cittie, thinking it a great comfort to haue hym for Superiour among good religious

religious men, whose parēts and brethren had obliged the whole contrie to them, by their trauailes, for the comon good. But alas, all this ioye was but a flashe, which presentlie was gone; & a great grieve succeeding, made them loose all the confort of their former ioye. For Monseigneur Scipio de Ioyeuse, Liuetenant general for the king in Languedoc, hauing lost, his lyfe in a battaile, against the Huguenots in the siege at Villemur, five leagues frō Tolose, all the contrie was much afflicted by his death for want of a gouernor, and principall leader the ciuill warres being there most hore. And the nobles and people of this contrie were so affected to this howse and familie of Ioyeuse, that they wold not content thē selfs with anie other (whereas France had manie noble and worthy persons) but one of this howse.

Herepon, all the flower of noble gentlemen in Languedoc, who had followed his deceased brother, accompanied with the chiefe men of the Parliament, humbly besought Monseigneur Cardinal de Ioyeuse, to take compassion on their case, and to accept this charge, and become a Gouernour and father to them, in so vrgent necessitie. He desired them to excuse hym, as being verie vsitt for such a charge, in regard of his profession: and besides, he told them this were to bring in more confusion, in steed of setting better order, and to ruinate the prouince,

prouince, in thinking, to raise yt, and comfort it. **W**hearas I haue more need, to be gouerned, then I haue experience to gouerne others. Yet his compassion, and affection towards them, made hym think of his brother, who was retyred to a cloyster lyfe, hauing hertofore showed hym self, in the court, with great honour and credit. O blessed soule, thou art now in the Paradise of such trew repose, as can be had on earth, and now they enter into counsell, how they may put thee into the hell of troubles and vnquietnes.

This blessed father, thought of nothing lesse, then such a brunt, thoughe the diuel danced for ioye, thinking to haue, gayned more, by this market, then he did, and gaue manifeste signes of it, which had beene able to haue frightened hym, yf he had much reflected on yt. For one night, while he was taking his rest, vpon his hard couche, he hard an extraordinarie noyse, that the diuel made on the flowre, beating the grownd & the tables, with his saddalls. He wakens vpon yt, & saw to his thinking, a religious man full of heauienes and sorrow, sett in a chayre: which this enemy of man, had stript of his habit violentlie, and had put on hym a fyne shirt, with other cloathes, which might be fitting for a courtier. This vision, did not much trouble hym, bycause from the tyme of his Nouiceship, he had ma-

nie such : thinking it was onelie some temptation to distract hym, and breake his sleepe that he might be the more vnable, to performe the good religious exercises, of the day following, litle thinking, that it touched hym so neare, till he sawe hym self, out of his habit and cloister.

At this tyme ther liued, a verie vertuous & deuout damoselle, whome the glorious Saint Charles Borromeus did much esteeme for her vertuo⁹ lyfe, and particular reuelations, which made her famous thorough all Italie. This holy dame hauing had a reuelation hereof, and hauing had cōmunication with hym formerlie, when he came from Venice ; knowing what a grieve it is, to a trew religious deuout sōwle, to returne to the world, after the trew and sweet delights of religion, wrote to hym, a month before he left his cloyster, (althoughe the letter came to hym, but fiue dayes after he had forsaken his habit) and exhorted hym not to be dismaid, and troubled in that he should be cōpelled to returne to the world, & follow the court for (saith she) it is gods will, it should be so. But she assured hym, that he should resume his habit againe, and end his dayes gloriouſlie in that order of religion, & so consequenlie should encrease his merit before god, more then yf he had gone on still in his course, withowt interruption. In the end of her letter, she promised to remember hym in her prayers,

as one that was particularlie recommended to her, in a second place, euen by gods holie inspiration.

The nobles and Parliament men, continuing their resolution taken, came the next morning, to speak with hym at the Conuent: who did coniure hym by the affection which all his familie had allwaies witnessed, towards their prouince, and by the charitie, wherwith they dowbted not, but he was inflamed towards his neighbor, to take cōpassion of a million of sowles, which were in dainger to be deuoured of the roaring lyon, and in most desperate case for want of a Pastor: and therfor they besought hym instātly, to laye down his habit, and take vpon hym the charg of his brother and to stand in this breach for their defence, against so dang-rous enemies of the church. This their request made his hart bleed for sorrow; for on the one syde, the great distresse, of gods church mooued hym to the quick: on the other syde he had a wōderfull reluctation, & stryfe with in hym self, to quitt his trew contentment of his solitarie & religious lyfe: wherfor he spake to them in this manner. My masters, your intention is verie commendable, & your desigine, full of zeale, for the commō good. But I pray yow remember, that I am a religious man, that I haue wholie abandoned the world, and that I haue obliged my self vnder

der payne of eternall death, by a solemne vowe
in the presence of god and the church, to liue
& dye a follower of our Seraphical father S.
Fráncis. Iudge yee therfor, of how great a cryme
I shall be culpable, yf I break my vowe, & be-
come a báquerout to my religiõ, which I haue
professedth God, who can not be the author of
sinn, & punisheth often the sinnes of the pa-
rēts in their childrē, & of the Pastors in smiting
their flock, in steed of defending this prouince
from the hands of their enemies (as it is meet
to think, that this is gods hand which is vpon
vs) may forsake it, & leaue yt, to the spoyle of
the enemye, for my fault. Yow haue manie
noble, and worthie men, of great iudgmēt, and
experience) make vse of them, who ar able to
steed yow, much more then a poore religious
who will be skorned of those enemies: reioy-
cing also, to see monasteries & religious howses
made emptie by them, it being one of their
maine proiects. This was all they could gayne
of hym, at this tyme: yet they sett a watch vpon
hym, that he might not go, into anie other
place, purposing to take hym owt by force, yf
no other meanes would preuayle.

In the meane whyle, there was a solemne
and publique meeting, of the nobles, the par-
liament, and religious men at Toloje, in the
hall of the Archbushop: wko after they had de-
bated this matter verie seriouslie, concluded

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with

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with one cōsent, and voyce, that in such a publick necessitie, he was bownd in conscience, (seeing that all the Prouince, allso desyred it) to quit his habit, and to take a sword, and serue the weale publick, which was to be perferred, according to the rigour of deuine & humain lawes, before his owne particular good. They went therfor againe the next morning to the Cōvēt, with full resolutō, to take hym foorth; and there they enforced their requests, with all vehemencie, & demanded his assistance, and presence, but for a tyme, promising, that they would aduertise his holienes of yt, & obtaine his leaue, as they did. For he sent his consent, with the resolution of two Cardinalls, Bellarmine, and Baronius, who were of opinion, that this act was lawfull and expedient.

This was the last blowe which made hym yea'd, seeing also the cries & lamentation of the people, who had besett the Cōuēt on all sydes and cryed with a pittie full voyce, and able to moue any mans hart, We will haue Fa. Angel, for our gouernor; and in case he wold not condescend to their requests, they threatned to take hym by force, & burne the Cōuent. How then was he able, to resist this powerfull call of the people, which may be well thought to be the voyce of god. he replied onelie, that his purpose of entring into religion, and forsaking father and mother, and his onelie daughter, in
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the cradle, (the greatest obieſt of his earthlie contentments) was to reſigne hym ſelf, wholie into the hands of god, and to a voyd by all poſſible meanes, the occasions of offending hym: which rather thē he would doe, he would vndergoe a thow ſād deaths. But ſince the learned Cleargie men, were of that mynd, that he was to follow gods will therin, he proteſted, that he did leaue his cloyſter vnwillinglie, & that yf ther were anie offence to god, that they ſhould and muſt beare yt, and anſwer for hym. So weeping bitterlie, after he had embraced all his religious brethrē) who for ſobbing & weeping were not able to ſpeak to hym) he forſook his habit, and ſayd (being drenched in the bitterneſſe of ſorrow) fare well my reſoſe and my comfort.

The next morning he came foorth in a black ſuite, to witneſſe his inward mourning, & his brother Mōſeigneur the Cardinal, Archbuſhop of Tholoſe girt hym with a ſword. All the nobilitie, Preſidēts & counſellours of the Parliament reioyced exceedingly at this ſight, and perſuaded thēſelues, that hauing obtayned his aſſiſtance, peace was allreadie mayde & concluded. They came to hym, to congratulate hym, with all ſignes of great cheare fullneſſe, & thankfullneſſe to hym for this fauour, making ſolemne proteſtatiō, that they would dye at his feete, what ſoeuer enterpriſe he ſhould vnder-

take. His answer was short, but pithie, and comfortable. Yow know (saith he), to satisfie your importunate request that I haue forsaken my earthlie paradise, to returne againe into *Egipt*, and into the desert of trowbles and vnquietnes, for the seruice of god & his church & Fráce in generall, & particularlie your contrie: this actiō is sufficient to make yow vnderstand, my hartie affection towards you, I hope, the heauens will fauour vs so, that the clowdes and foggs, which threaten a terrible storme and tēpest of warr, shall be disperfed by the bright beames of the sonne, and spring of a holie and assured peace, to the end that I may returne, to my former repose, and there end my dayes.

From thence, he went to a great place, in the cittie, called S. Steuens, where he was receaued of the people, with great shōwes of ioye, & cōlentment. Among all his excellēr perfections, this was worthe of admiration, that he had so vniuersal a spirit, & plyable to what he would bend yt; that continuallie being vnited to god by loue, and by his inward thoughts, he gaue satisfaction to euerie one according to his demands, for he had, no sooner taken his sword, & fashioned the heyre of his head and beard in an other manner, but he gaue infinite contentmēt to all the nobles, who came to salute hym, and so behaued himselfe to euerie one of them according to their rank and qualitie, in that graue

and decent manner, as yf he had neuer liued a Cloyster man. He shōwde allso in his naturall sweetenes, (which represented somewhat a religious person (a gate & port full of maiestie (as the qualitie of a gouernour and Captaine requireth, to keep soldiers, within the bowdnes of their dewtie) that following his guard among the nobles, manie did obserue something in hym, more then common & ordinarie, which made hym much admired and honoured of all.

Shortlie after, seeking all meanes, to reduce things into order, he assembled the states of that prouince at Carcassone: where he entered into treatie, for a truce for three yeares, with Monsieur Marischal Montmorency, his godfather and kinsman, one of the most braue and noble Seigneurs of his tyme, who was afterward for his merits, honoured with the charge of Constable of France. This truce, bringing peace and quiet which had been solōg wished, was so sweet and gratefull to each partie, that they bothe did magnifie the mediatour of yr, perswading themselves that god had sent hym, as an Angel of peace, and for their deliuerie. And in deed this particular truce in Languedoc, drew on the like thorough all France: & after the happie reduction of Henry the fourth into the bosome of gods holie church, this truce grew to be a peace, so that ther followed a perfect calme.

While these affayres were so prosperously managed, by this blessed Fa. Angel, our holie father the pope, being aduertised, of his prudence, & dexteritie, in directing of affayres of importance, and of what authoritie and credit he was, and how necessarie his presence was, for the gouernment of Languedoc, to the end, that he might ease & cleare hym of anie scruple, which might happilie rise in his mynd, by reason of his first profession, he chainged his vowe of a Cappucin, with that of the order of S. Iohn of Hierusalem: and sent hym, vpon his own proper motion, an Authenticali Bull, by which he did fullie absolue hym, from the vowe which he had made among the Cappucins, giuing hym power, to succeed, sell, buy, possesse, and to performe other such actions; as yf he had neuer beene religious, onelie marriage excepted, which is forbidde, by the vowe of the knights of Malta. This bull was executed by Monsieur the Bushop of Lodene, Bushop of Carcassone, who is latelie deceased; who at that tyme, being assisted, by a Comanded of Malta, gaue hym the whyte crose, to the great desyre, and contentment of the whole order.

All this could not alter his purpose of resuming the habit, those spirituall comforts which he had tasted in that lyfe, were still imprinted in his hart, and although he was out of his cloyster, and absolued from the obseruing of
his

his vow, yet did he practise the most principal actions, of that lyfe, when he could haue fitt opportunitie; to witt, the fastings, disciplines, & other mortifications, by which he conserued his trew deuotion, and affection to this lyfe. he had besides his vsuall seruour, a dowble rampart, which was able to resist the assaults of the world. For his blessed mother, as long as she liued, ceased not, as a holie S. Monica, to shed manie teares for hym, and to offer vp her prayers daylie to god, for his returne to religiō. Besides a learned & vertuous father of this order, exciting hym often, by liuelie and pressing remonstrances, & pious exhortations, kept hym waking, that he fell not into anie profound lethargie, into which the world casteth her best fauorits.

About the end of the trowbles of France, his mother Madame Mareschal, departed this lyfe at Tolose, the mirrour of all vertue & pietie: who making an end conformable to her lyfe, left great occasion of mourning, to all France for her deathe. He assisted her all waies in her last sicknes, with great edification; and took her blessing, and her speeches, euen to the last gaspe: which were as goads to hym, to stirr hym vp, to the loue of god, and living flames of that inward holie fyre, which consumed her soule, and most certain pledges of the glorie, which she was to receaue after her decease.

After this he went often to Paris (the troubles being now happilie ended) where he was entertained of Henry the fourth, as the perfections and qualities of so worthie a prince did merit, who confirmed hym in all his charges and dignities of Duke, Peare, and Marischall of France, Liuetennant generall in Languedoc: & he caused hym to take againe the order of the holie Ghost, which he had receaued before of Henry the third, in the institutiō which he had, when he forsook the world. In these iourneys to Paris, he treated with the kings consent and fauour, the marriage of Madame Henriette de Ioyeuse, his onelie daughter, with the most illustrious prince Henry de Bourbon, duke of Montpensier which marriage afterward being accōplished, by heauēlie benediction brought forth, a most noble plant, Marie de Bourbon, Madamoselle de Mōrpensier a princess of our tyme, & a true image of the perfections of her father and mother.

How he took againe the habit of a Capuccin.

THE EIGHT CHAPTER.

NOW when as all things went on so prosperously, with this blessed father: no mā thought, that he would once haue dreamed of returning to his former lyfe; and the rather because he seemed in outward appearance, to court these fauours of his prosperous successe in the world. But euen at this tyme had he a perfect remembrance, & memorie of his new cō-

tentment past, which as a waking ghost, seized his imagination, and hindered entrance for anie other thoughts, which sauoured of the world, or of ambition. He was so wise, that he knew well, the inconstancie of all worldlie things, & how weak the foundation is, when we build out hopes vpon them: & therfor how-soeuer he might in owtward show, prudentlie seeme to look chearfullie vpon the world, it was for no other reason, but to carrie his purpose, as secretlie, as he could, neither was it the scruple of his vowes, which caused hym to retire hym self, for he was well assured of the sufficiencie of his dispensation, euen in the iudgment of the most learned. So that it was onelie the loue of god with a desire of trew conformitie with him, which caused hym to be nayled again to the crosse of austerities, and to vndergoe his first mortifications, and to make his returne more honorable then his first entrie, by how much he did forsake greater dignities, & honorable charges.

He reuealed his intention, to a father of the same order (who preaching in Aduent, & the whole Lent, at S. Stephens, (the Metropolitan church of Tolose) stirred vp manie to deuotion, by his learned discourses & seruor. This father missed none of his sermons, what busienes so-euer he had, & he heard hym oftentimes with teares. After his sermon, he took occasiō to see hym, and conferred with hym, abowt some

poynts, which he had more particularlie noted; he congratulated hym of his manner of preaching, saying that he preached, as a trew apostle, reproouing vice, & exhorting to vertue, without those curiosities, which manie affect, which indeed ar rather befeeming a theater then a pulpit. In the end, after manie visits, he opened his hart to hym, & communicated to hym, his firme resolution, to resume the habit. To that end he required the ayd of his good prayers, & of his counsells, because he saw manie blocks in his waye, which were hardlie to be remooued.

This father knowing well, the course of the whole busienes, delt with hym wiselie, & deliberately, and would not approoue this motion, dowbting as he told hym, least his retrainct to religious lyfe, might preiudice the publique peace. He sayd that god had drawen hym once out of the world, to make hym vnderstand better the vanities of the world: to the end, that returning againe into the world, he might stand more warilie on his guard, & not be so easily surprised of those enemies, which captinate the greatest part of noble persons. He told hym also that heauen was not only for religious men, that he might verie well saue his soule in the world: & with as much merit in the vocation & profession in this noble & illustrious order of Malta: & to conclude, he
persuaded

persuaded hym that he might receaue more cleare direction from god, in a busienes of so great import, which did concerne his saluation, & the conseruation of a state, to frequent the B. Sacrement, often to this end: & then no doubt, but god would concur extraordinarilie, with those actiōs of pietie, & lighten hym so by encrease of new graces, that he should perfectly vnderstand, his holie will.

Shortlie after he chose Fa. Ignace, an Italian, of the companie of Iesus a man of singuler learning & prudēce for his cōfessor, to whome after his confession, he reuealed this his intention. This father (who had verie litle knowledg of hym before, thought that this was such a desyre, as would leese the edg vpon anie occasiō of a litle opposition: & that he might as easilie be diuerted from this purpose, bycause his friends had powre over hym, to cause his coming foorth of the Cloyster. But afterward he was of an other mynd and wondered at his strong resolution, and saw that his constancie was much to be honoured & admired. Some moneths passed on, that he vsed to communicate, all feasts & Sondayes, commending this affayre to god. And he found that the violence of this affectiō grew daylie more & more: inso-much that he fell to importune that R. Father returning this aswere (as admirable as remarkable) to his oppositions. *Father, I doe beleue*
that

The life of the Reuerend father
that manie vvork their saluation, in the vvorld, but
god vvill not saue me, but in religion; all waies setting
before his eyes, that dreadfull sentence of ho-
lie scripture, vvhat profiteth it a man, yf he gayn the
vvhole vvorld, and leese his soule.

After he had deposed his habit, he kept dearlie
 the peaces which he held verie pretious, the
 rule of S. Francis, & a Discipline, which arin-
 seperable companions, to all Capuchins: the
 one is to haue all waies in memorie, what they
 haue promised, the other to mortifie the
 fleshlie appetits: the one & the other that they
 may be conforme & like to their father. The
 third thing, was a book of spiritual exercises,
 verie proper, to the most perfect spirits. He
 begann from this tyme, to make these things
 more familiar, & ordinarie, then before. wher-
 upon his nearest frends & people of his owne
 howse, seing hym to with draw hymself often,
 to solitarie retraicts, and to avoydall occasions
 of keeping companie, & to passe most part of
 the night in his priuate cabinet, they begann to
 dowbt, least he was proiecting with hymself,
 a second retrayte to religious lyfe. Moreover
 he contented not hym self with this, but labour-
 red to store hym self, with some books of ser-
 mons, & others of deuotion, which he could
 not read in the daye tyme, by reason that he
 was verie warie to conceale his purpose: &
 therfor he spent that tyme of the uight in rea-
 ding

ding those good books, which was ordained for his repose.

It happened one night, after his seruants were retyred from his chamber he attempted that which he had doone, whē he was but nine yeares of age, to witt, to take yt as from the mouth of god, and to know perfectlie his will, by the first words which he read in the opening of the book. O good god, how admirable thy secrets! At the first opening & vieu, he happened vpon the words of the Reuelatiō, which were in the sermons of the learned and subtile preacher Birōte. *Be myndfull, vvhence thou art fallen, and doe penance, and doe thy first works.* He needed no exposition to applie this to hymself. The next morning he told the Father Capuchin (comming from his sermon:) My father, god hath giuen me better inspirations, then ever I deserued: but he never spake so clearlie to me, as this night past. I must be verie deafe yf I hear not his voyce, & verie ignorant, yf I doe not vnderstand yt, and so tould hym what had passed. And certainlie there is no man but will iudg ther was something extraordinary.

This was at the beginning of lent, during which tyme he daylie augmented his deuotiōs. He vnderstood shortlie after, that the R. Father Hierome of Sorbo generall of the Capuchins, was to come this yeare, to make his visite

site in France, which gaue hym great consolation, conceauing that by speaking with hym, he should easilie obtaine his request, without danger of anie noyse to hynder yt. But this good father went not beyond the Conuent of Carcassone in the prouince of Toloze: whereupō he wrote to hym & acquainted hym with his purpose, and earnestlie requested the father, to whome he had opened his hart, to carrie his letters to hym, being now to go, to the general Chapter. In these letters he besought hym with al the powers of his soule, & by the vowe which he had made to S. Frācis, that he would receaue hym againe to their order, and send hym his obedience, to take the habit in that prouince, which he should iudg the most commodious for avoyding of diuersion & of trouble.

The R. Father General receaued his letter verie louinglie, & wondring at his zealous māner of writing, sayd, that he was conducted & guided infalliblie by gods holie spirit, yet he did not giue hym, but one half of that contentment, which he hoped for. He mayde hym this answer that he was verie desirous to gratifie hym, for the honour and the benefit which would redound therby to the order: but because he had bene dispensed withall by our holie father (who did not giue such dispēlatiō but for a greater good, he could not receaue hym,
till

till he had aduertised the Pope therof, & receaued his cōsēt. This answer perplexed him much for he was afrayd, least his holienes would not yeald his consent, withowt communicating the matter to the king, and he had no hope to procure the kings consent. he not with standing determined, to send expresselie one of his own seruants, who carried letters from hym to our holie father Clemēt the 8. and to the protector of the Order, who was the Cardinal of Saint Seuerin. In these letters he declared his desigine & his humble suite, shewing them that he might put it in execution withowt anie preiudice to the state. He coniured them with all earnest submissions, that a child oweth to his father, or an inferiour, to his superiour, that they would permit hym to follow those good inspirations, which god had giuen hym: & that he could not differ it anie longer, withowt eminent peril of his lyfe, so great was his disgust & irksomnes, which he had of the world. These are the holie violences of pure loue, not to fynd anie contentment, but in the possession of the obiekt loued, whose absence is insupportable, bycause it carrieth with our hart, all our affection, the strongest passion of the soule.

His holienes was much astonished at this deuotion, & after he had well considered this affayre, with all the circumstances, perceauing that he was certainlie moued by gods holie spirit

spirit to this act, he cūmanded the protector to signifie to hym, that yf he did iudg in his conscience, that his assistāce was no longer necessarie for the contrie of Languedoc, he was well content, that he should resume the habit: but he exhorted him that as yet he would proceede very aduisedlie, least his permission being obtayned, vnder a false pretext of sauing his lyfe, might occasion eternal deathe. and afterward exciteth hym to perseuere in this holie purpose, which God doth not recompence, but in the end and vpshott of the work: that he was like to be an adamant, to draw manie affections after hym: and to conclude, that God, and his holie church should be exalted by this worke, & to this end gaue hym his holie benediction.

This being so past, the R. Fa. General, sent hym his obedience, to take the habit in that prouince, where he was most inclined in his deuotion: & the yeares, which he had passed in the world with the popes dispensation, for the defēce of the church & the state, were allowed to hym, as yf he had spent them in religion: for he went not owt but by violence, & against his will: & he confirmed to hym the title & office of a preacher, which the R. Father Policius General, had giuen hym before he left the habit. These letters reuiued hym, which was half dead before, by apprehending, that he should
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the title & office of a preacher, which the R. F. Polier Gen. had giue him before he left the habit.

These letters ruined him, which was half dead before, by apprehending, that he should be refused. He had no sooner receaued them, which was in the moneth of Iune, but he presēt- he prepared himself, to go to Paris, and to set in order all his affaires: & likewise, that seing Mō- sieur de Montpensier, & Madame (his daughter) he might raske his last farewell of them, yet so that they shuld not know he took his farewell.

It fell out in the mean tyme, by gods prouidence, that this good father, to whome he had reuealed his purpose at Tolose, was sent by Father Generall to preach at Paris, at S. German of Auxerrois, which was much to this good fathers comfort and ioye. He took this for a certain presage, that it was gods will, that the good father should assist hym to the end, whome he had vsed in the beginning. And so he had cause to thinke; for after he had long considered, what prouince should be most conuenient, for hym to make his new retraiēt, and after maine conflicts, between the flesh, and Reason (where of one required a place some what remote, the other counselled him to choose a place neare his home, because he might not be deprived of his dearest friends, by distance of place, at last he concluded to goe to Suisse to take the habit, that so by distance of place, he might not be troubled with ordinarie visirs,

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which

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which often occasion other dangerous distractions to Religious men. This consideration therefore, moved him to incline to goe to Suisse, but he was dissuaded by this good man, who shewed vnto him effectually, that his retrait in the face of the court, would be much more edifying and exemplaire, and that his absenting of him selfe, would argue pusillanimitie and want of courage: that he neede not haue any other visits, but such as he would, and that such a spirit as his was, did not incurre danger, to be diuerred by any perswasion. And besides all this, that his presence would be very necessarie, for the consolation of Monsieur de Montpensier, & Madam his daughter who without doubt would be far more afflicted, if they were not only deprived of his conuersation, but also of the fruit of his vertuous counsells. Whereupon resting vpon the aduise of this good father, he wholie submitted him selfe to the disposition of the fathers of the conuent of Paris.

This consultation for choice of the most expedient place for his reception, continued from S. Francis day, to the first weeke of Lent, during which space of time, he disposed of his worldly busines: and in the end it was concluded, that he should take againe his habit in the conuent of Paris, for the reasons aboue specified. And although he was a litle otherwise inclined in his owne iudgment, fore-seeing the extraordinarie importunitie of his friendes in
this

this case, yet to shew himselfe truly obedient, as well out of religion, as in the same, he resolved to follow their advise: and he put this in execution so dexterously, that his owne familie, vnderstood rather his retiring from that course, then any will and affection to returne. For the second Munday in Lent, anno 1599. the kinge being at Monceaux, he accompanied in the morning Monsieur de Espernon his brother in law, who went to the kinge, and brought him on his way a league from Paris, and sent with him, one of his officers, who carried a packet of letters from him to his sonne Monsieur de Mountpensier. where amonge other letters of compliment or consolation there was one for the kinge, to whom he gaue to vnderstand, that it was Gods will (all thinges being settled in good peace) that he should returne to the centre of his repose, from whence he was taken, by the violence of afflicted people. Wherefore he humbly besought his Maiestie, that he would be pleased to approue the same, giuing him most humble and infinit thankses, for those offices and dignities, which he had bestowed vpon him, all which he now right humbly resigned againe vnto him, protesting to be perpetually mindfull of him, in his prayers and sacrifices.

It is needles to aske, whither the Kinge and the whole court were astonished at this newes, for the better to conceale his holy designe, he

seemed for a while, to loue the world with as much passion as others did. In the meane while, the same euening, after he had made an Inuentorie of his goods, with Monsieur de Marneſ, and ordered the priuat affaires of his house, he retired him selfe to the conuent all aloue, about seauen of the clock, giuing charge to two of his seruants, that they should not open the doore to any, whoſoeuer came to knock thereat, and to anſwere them, that he did retire and rest him selfe, and that the next morning after the sermon, they should know the cause of his retirement. O blessed rest, the earnest of eternall life, far different from that of the most part of worldly men, where the images of desired obiects trouble the imagination, & cause dreames, which vnder the pretext of procuring a happie rest, produce eternall miserie to their conceiuers.

After some houres spent in prayer, solacing himselfe with the Angells, about eleuen of the clock before midnight, he tooke againe the habit before the high Altar, with vnſpeakable ioy, and melting with inward contentment of hart, he renewed his profession, and his vower, in the presence of all his bretheren, protesting that he would die in the practise of them. And as they would haue had him to stay vntill the morning, for the making of his crowne and razing of his haire conforme to the rule, he most earnestly requested father Alphonſus, viccar

vicar and superior in the absence of the Gardian, that he might be dispatched out of hande, so that he might see nothing about him in the morning, that should saue of the worlde: so desirous was he, to make this externall change, being already quite changed, and inwardly transformed in his soule. His crowne being made, he went to the quire to singe Mattins, with the others (their custome being to rise at midnight to render praises vnto God, whilst peraduenture other worldinges, employ that time in workes of darknes) where he obserued that decency and reuerence, as if he had made no interruption at all from this holie exercise: which many of the religious did much wonder at.

The next morning, this his change of life, being published by the preacher of S. German, was quickly knowen both in court and cittie; For this father hauing assisted him a yeare and a halfe, made (in forme of a funerall sermon) the end of his sermon vpon this subiect, with wordes so liuelie, and so full of fire, that he him selfe first breaking into teares, made his auditors also weepe, where this dukes owne Gentlemen, Pages, and other seruants were spectators, all strooken with great amazement vpon such tidings, thinking that their master reposed in his bed, euen then when he was become a Capucin. All the Princes and Ladies of honor hearing this, came likewise to

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see him at the conuent, who when they saw him in the church amonge other religious, they could not forbear to teares and sobbes in such dolefull maner, that they could hardly salute him. There was not one amongst them all, but Madam de Beliste, the sister of Madam de Longueuille (who was then treating to become a religious woman, and since both liued and died most blessedly in the Monasterie of the Encloistre) who had the courage to speake vnto him. She reioyced with him for this happy change, esteeming him most wise and happy to make this choice, and to despise and abandon all worldly thinges, which haue but vanitie for their being, and instabilitie for their foundation, and so to possesse God more certainly, whose rewardes fleete not with the worlde, but last for euer. He receiued these Ladies with a smiling countenance, and made them a short spirituall discourse, of the grace he had receiued from almightie God, and that this grace was of much more value, then the world could imagine; adding, that if men in the world should but taste of the sweete delights of a Religious life, that priuat houses, would be changed into Monasteries: but because they regard not but the externall face of thinges, which seemeth to be full of rigour, they bemoane them which are in this maner, sweetly drawen vnto God, from the wicked world, as if they had lost their wits and iudgments,

ments, and cast them selues into a sea of miserie. Wherefore he tould them, that if they had done him the honor to loue him, as he alwaies beleeued vnto that present, that they ought to reioice with him for this his change, because, this was the more safe and secure way to come to God, the finall end of all thinks created.

This second conquest, being so gloriouſlie gotten against the enemies of man, the world, the flesh, and the deuill, who had laboured to allure him by the charming baits of honors, riches, and sensuall pleasures, got him so much honor in the worlde, and so excited all france in the admiration of his virtues, that as a courageous Captaine, he drew out of captiuitie, and (that I may so speake) led in triumphe, a great number of Gentlemen and Courtiars, who following his steppes, sounded a retreat to all vanities, withdrew them selues from the billowes and waues of a courtly life (where the best experienced Pilots are often drowned) to liue in sweete repose vnder the shelter of the Crosse, within the cloistre of the Capucins.

of

THE NINTH CHAPTER.

ALthough a good naturall inclination giue
a man a great aduantage, to make him
excellent in the profession which he preten-
deth to vnderrake; and although this be a true
axiome, that nature surpasseth art, and that art
preuaileth litle or nothinge, where nature is
not capable: yet nature alone is not capable of
it selfe, to put in practise all that which art can
doe: and sciences being certaine habitudes
which produce them selues by the actions, it
sufficerh not to haue a nature well disposed,
but labour must be annexed thereto, which ser-
ueth as the last disposition to a qualitie so per-
fect and so eminent.

The blessed father Angell of Ioyeuse, see-
med alwaies to haue an excellent naturall incli-
nation vnto learning, and for paines in his stu-
dies, he went beyond all others of his age and
profession. He obserued also an excellent me-
thode in his studie (which may serue for a rule
to those who follow the same course) to at-
taine to perfection: first he neuer opened booke
without before hauing inuoked the assistance
of Gods holie Spirit, knowing that all science
and vnderstanding, is the gift of almightie God,
and that knowledge which is not accompanied
with charitie (the fire wherof is kindled by
the spirit of loue) doth but puffe vp, and doth
not

not edifie. Nether did he content himselfe only with lifting vp his hart to God, as many doe before they vndertake their studies, but alwayes before studie, spent some time in prayer offering his affection vnto God, praying that if it were for his glorie, the good of his neighbour, and his owne, that he would illuminat the darknes of his vnderstanding to conceiue the depth of his secrets stir vp his will to labour therein with feruour; quicken his memorie, and make it capable, to giue a good account of that which he should iudge fit for his vocation and rule; but if on the contrarie part, either the health of his soule, or the puritie of his vowes, were to suffer therby any detriment what soeuer, that perpetuall ignorance might be the recompence, of all his labours and his trauells. It is hardly credible how great progresse he made in his studies, being moued therro, by so holie and so glorious an end.

His houres designed to his studies, were thote, as when he had no other exercise in the conuent: for as touching his office, he neuer failed. And albeit the students among the Capucins, are not dispenced with all for saying their houres in the quire, yet not withstanding, as though he had nothing else to doe, he was alwayes there one of the first, and widdrew himselfe thence as late as possibly he might: whence he receiued such extraordinarie light, that in one houre he conceiued and retayned more,

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then many others did in a whole day.

He heard euery day one Masse, before the conuentuall, which all the Religious were to heare, and oftentimes he serued another, thinking no time so well bestowed, and exciting others to deuotion by his profound humilitie, in his maner of seruing Masse, The father which was Reader, and his fellow students, wondring at the litle time he had for studie, and of the progresse which he made, asked of him, what the rule and order was which he obserued? But he was so far from thinking well of him selfe, that he iudged him selfe to be one of the most ignorant, and not worthie to weare S. Francis habit.

After his course in Philosophie, the reuerend father Generall, made him a preacher, in which charge he discovered that zeale, that his wordes enkindled the fire of deuotiō, in the frozen & hard hartes of many persons that were enemies of pietie. He preached not long, or rather, not at all, during his first abode in Religion, because immediatly after his permission, he was constrained to goe forth: but after his returne, hauing taken some time to make a perfect recollection of him selfe, and a true attonement betweene God and his owne soule, he began to labour with such courage in so holie a mission, that forgetting the feeding of his owne bodie, he shewed him selfe infatigable, to serue to his neighbours the foode of their soules.

His

His first publique assaies were in Paris, in the church of the Capucins, and after at S. Medericus, S. German of Auxerrois, S. Andrew of Arcs, and thorough all the best citties of the kingdome of France, were his auditors did alwayes depart from him, with great applaude & admiration. He had a particular grace of God, to moue mens hearts to a true feeling of their finnes, which they did witnes by their bitter teares and change of life. God him selfe only knoweth, how many sinfull soules he conuerred, to the true pathe of their saluation, and what a number intimidated with the apprehension of Gods seuerer iudgments, left their debauchednes, and are couered with saccloth in holie cloisters!

There are some of his exhortations yet extant vnder his owne hande, wherein are to be seene so goodly discourses, so eleuated conceptions, and so liuely characters of a Seraphicall zeale, that euen the most iudicious spirits cannot reade his wordes, without a greare impression of vertu, what then were they able to doe, being quickned with his owne spirit, and coming from his owne mouth? Surely they were as so many piercing arrowes, which did heale in wounding, and wound in healing; killing to the world, and quickning vnto I E S V S-Christ, those who hearing them, gaue them entrie into their soules. O my bretheren, said he (explicating these wordes of the Apostle S. Paul to the Colos.

„ Colossians 3. *Despoiling your selues of the olde man*
 „ *with his actes*) what meane we that we doe not
 „ despoile our selues, and put off our olde gar-
 „ ments, if we will be cloathed with royall gar-
 „ ments? If a King should make this offer to a
 „ poore man, put off thy vile and base apparel, &
 „ put on myne, were not such an on a foole, who
 „ would not part with his apparell, to put on
 „ such as were so noble? So fareth it with vs,
 „ who are cloathed With the old man, and you
 „ see, that God will clothe vs with him selfe: he
 „ will make vs kinges, more then kinges, yea euen
 „ Gods: he will clothe vs with his diuine will, if
 „ we, wretches that we are, doe not contradict
 „ him: if at the houre of our death, he finde vs
 „ cloathed with other ragges woe be vnto vs.
 These wordes are they not so many sparkles of
 holie fire? which how powerfull and fruitfull
 they were, the very effects them selues doe suf-
 ficiently testifie. For there were certaine per-
 sons at this sermon, who an irreconcilable en-
 mie held so diuided, to the detrimēt of their
 owne soule, and notable scandale of their
 neighbour, that no sort of consideration could
 reconcile them, who at the departure from one
 of his sermons, embraced one another, and
 swore eache to other perpetuall amitie.

Further more, where he vnderstood of any
 quarrels and factions, betwene persons of qua-
 lity, he was very diligent to quench those
 flames, and makeing them to know the hay-
 nouines

nousnes of their, disordered passions, reduced them to reason; wherby God was glorified, and the state receiued benefit by the vnion of peace which ensued thereon wherupon dependes its whole preservation. In this point he was a true follower of S. Francis, for an Author of his time, who assureth to haue heard him preach at Bologna on the day of the Assumption of our blessed lady, anno 1620. sayeth, that in all his sermons he principally aymed at this marke, to wit, to extinguish the fires of dissensions, and to renew the alliances of happie peace: adding, that God gaue so great efficacie vnto his wordes, that he appeased such a tempest of quarrells and factions amongst the nobles, as was sufficient to haue set the whole common wealth all on fire, if the effects had accompanied their designes.

And to the end that God might concurre with his labours in preaching, he had alwaies in his minde the wholesome speeches of S. Francis, who said, that that preacher is much to be lamented, who destroyeth and corrupteth by his bad life, that which him selfe built and founded by the truth of his doctrine. Wherfore, he began first with him selfe, & redoubling his owne mortifications, neuer went vp into the pulpit, but first disciplining him selfe, with extraordinarie violence, wherof the blood which dropped downe was a faithfull witnesse, knowing well that it auaileth litle or nothing to teache others

others, and not to put in practise the pointes them selues. Not content to castice him selfe thus seuerely, he shut the windowes of his chamber, and speaking to God from the depth of his hart in this obscuritie, he spent an hour in meditation vpon the point he was to speake, humbly beseeching the assistance of heavenly grace, for the performace of that worke, to Gods glorie, and to the profit of his hearers soules.

This holie custome of meditation, besides the power which it had to stir vp mens hartes, produced yet an other fruite, which cannot be valued by any, but by those, who make profession there of: for by this meanes he got a great facilitie, to be able to speake of any matter that occasion might present, if he were aduertised therof but one houre before. And although this might in part be attributed to the excellencie of his wit, yet doubtles it proceeded principally from his holie meditations, as waters purified within a holy limback, and dropping sweetly downe from the fountaine head of so pure a soule, to which the holy Ghost communicated it selfe after a maner knowen only to those who are partakers of the same.

This notwithstanding did not hinder him, that he applyed him selfe vnto his studies, as often as his other occupations did permit him, but the great desire he had to cooperate to the health of soules, did much robbe him of these particular colloquies, God him selfe, for whom

whom only he laboured with such affection, rendred him the recompence, by giuing him the knowledg of sundry thinges in a short time. For amongst the thinges which he hated most, it shewed that ignorance was one of the chiefeſt, taking his moriue from the threatning of God, thundered out in the Prophet Iſay againſt his people ſaying. *The cauſe why my people are led away priſoners, is for that they had not knoweledg.* Marke I pray you, how he diſcourſeth vpon this point.

He doth not ſay, for hauing robbed or committed adulterie, or idolatrie, but he goeth to the fountaine and firſt cauſe of all euill, for that they had not knowledge. This truly is a terrible ſentence, but reaſon confirms it; for a man is a reaſonable creature, as you know, and capable of reaſon and diſcourſe, different in this from beaſtes, who deſtroyed of reaſon, are guided only by the inſtinct of nature, which is the cauſe that what they doe, they doe by neceſſitie, and naturall inclination: but man being reaſonable, inſtinct alone doth not ſuffice him, but he muſt haue reaſon and diſcourſe to conduct him; for which cauſe it is, that he goeth diſcourſing from principles to conſeſions, and ſaith as followeth. All thinges that are good, are to be done: this is good, this therfore is to be done. Againe, All euill is to be fled: this is euill, this therfore is to be eſchued. The will (as you know) is a power, which

„ which of it selfe is blinde, which knoweth
 „ nothing, but as it receiueth light from the
 „ vnderstanding, therefore, *non fertur nisi in praecon-*
 „ *nitum*, it cannot loue good, nor hate euill,
 „ vnlesse it know it, it cannot worke this, nor
 „ auoide that, vnlesse it first loue or hate it,
 „ whence it cometh to passe, that if it be
 „ bound to worke that which is good, it can-
 „ not worke it, vnlesse it first loue it, it can-
 „ not loue it, vnlesse it know it, and it can-
 „ not know it with out science. Ther fore
 „ by this connexion *à primo ad vltimum*, from
 „ the first to the last, knowledge is necessarie to doe
 „ good, and to flie euill. And for as much as our
 „ end is supernaturall, it sufficeth not a Christian
 „ to haue some science or naturall knowledge,
 „ such as the philosophers had, but there is a
 „ far more eminent knowledge required of him,
 „ which is that of faith & of the holie Scriptures.

And them eudeuoring to shew, what this
 knowledge ought to be, without the which we
 are not in the true path that ledeeth to saluation,
 he spake in this maner. A man may be conside-
 red in four estates. The first is, as onely a na-
 turall man. The second, as a Christian. The
 third, as a Religious man. The fourth, as such a
 Religious man, to wit, Clarke, lay, simple Priest,
 or preacher. In all these estates a man hath
 neede of knowledge, but with this diuersitie,
 for in the first, as man, it sufficeth that he know
 what naturall reason doth dictat to him, good &
 euill,

euill, to embrace the one, and to fly the
other. In the second degree, as a Christian,
he is bound to know the law of God, his com-
mandements, and those also of his church,
the Articles of faith, with other ordinarie
points of Christian doctrine. In the third de-
gree, as a religious man, he ought to know
all things a forsaide, and moreover he ought
to know the obligations and precepts of his
rule, with other things appertayning to a
true spirituall lyfe, other prayers, or deuotiōs.
In the fourth degree, as such a religious mā,
he ought to know the things which apper-
taine vnto his office: yf he be a lay brother,
the Christian doctrine, the precepts, the equi-
pollences of his rule, things spirituall, and
those in particular, which appertain vnto a
lay brother. If a Clarke, he ought to know
both all this, and moreouer to say his office.
If a simple priest, he ought to know cases of
conscience, vnderstand the Summistes, and
the matter of the Sacraments. If a Preacher,
he ought to vnderstand, and know how to ex-
plicat the holy Scripture, and to haue skill in
diuinitie. Briefly, euery one ought to render
an account of those things which doe be-
long vnto his office, and consequently euery
one ought to acquit hymselfe of the obliga-
tion of his charge according to the degree of
his estate. If he be but a man, to be good mo-
rally.

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rally. If a Christian, to be a good one. If a re-
ligious, to be a good religious, and so of o-
thers: for of ignorance it cometh, that a mā
is not a man, but a beast: nor the Christian,
nor religious, such indeed and in effect. Fi-
nally, let vs conclude, that from the ignorāce
of thinges necessarie, followeth the ruine of
citties, realmes, common wealthes, religious,
and of the whole world.

And a litle after, speaking of S. Francis, who
saith in the begining of his rule, that the bre-
theren of that order, ought to desire aboue
all thinges, to haue the Spirit of God, and his
holy operation in their soules, he exclaimeth
saying. O wordes of wonderfull importāce,
and worthie to be writen in letters of gold,
euen in the midst of our hartes. S. Francis
saith as much in those few wordes, as all the
spirituall bookes can say in the whole world.
For in these wordes are containd and com-
prehended, all the perfection of the spirituall
virtues, which may be desired in a passager
of this life, to haue the Spirit of our Lord, that is to
say, to be made one in spirit, & in will, toge-
ther with his holy operatiō, to wit, his loue:
foras he loues hym selfe, so likewise will he
that we loue him this is our principall opera-
tion, this is our last and finall end, wherby
we haue forsaken the worlde, together with
all what soeuer we haue, our selues, our
bodies,

bodies, and our soule. For this it is we are in-
closed in cloisters. For this it is we are clo-
thed with this saccloth, to haue this spirit,
and this loue of god. This if we haue not ob-
tained ynto this present, or at the least yf we
desire not to obtaine it, and doe not enforce
our selues hereunto aboue all thinges else
what soeuer, in vaine it is, that we be entred
into religion, in vaine it is, that we haue for-
saken the worlde in vaine it is that we weare
these contemptible habits. and in vaine yt ys,
that we call our selues, brother Minors. So
that this ys the chiefest science, werunto we
all are bound and obliged, that is to say, to
desire aboue all thinges, to haue the spirit of
our lord, and his holie operation. I omit many
other excellent discourses, which witnesse his
singular zeale and his learuing, and which haue
wrought the cōuersion of many soules, which
now enioy immortall glorie in heauen,
singing songes of thāks giuing to their Crea-
tor and Redeemer, in the companie of this
blessed Father.

THE TENTH CHAPTER.

AS in a building well ordained, the foundation ought to be laid, before the other parts can be raised, as it wheron all the other parts haue their substance and dependance: euen so in the spirituall building of the soule, where all the virtues make but one frame of sanctitie, for the secure lodging therof in eternall rest, humilitie as the basis and foundation, must first be laid, and serue for the raising and strengthening of all virtues. For this cause, this blessed father vsed great care and sollicitude to acquire this vertu, not ignorant, that the meanes to be exalted, is first to be abased, and that vaine and vnprofitable is his paines, who without humilitie. thinketh to passe vnto other virtues, euen as yf he sowed in the ayre, and cast ashes against the winde, seeing that one of the chiefe and principall workes of God is, to depresse the exalted, & exalt the depressed, casting those into the depth of nothing, and carying vp these so much higher in glorie, as they abased themselves in the nothing of their owne knowledge.

First therefore, I will not say that he was extraordinarye humble, for that being issued forth of so noble a familie, and for that of a Duke
and

and Peere of France, he became a beggar; of rich, poore; and of one high in Court, abased into an order, where the actions of this holy virtues, seeme infamous, reproachefull, & ridiculous to those, who measuring all thinges by outward appearance, raise not vp the eyes of their vnderstanding, according to the measure of the sanctuarie, from whence they hope to receiue the honor and esteeme which is due vnto them. I will not call hym humble, in that liuing in great account he became dead to the world with our lord and Redeener; No, for albeit such thinges as these are most remarkable, yet this were to speake too generally, and many in these thinges might haue surpassed hym, sith yt ys in the power euen of kinges them selues, to renounce their crownes and all mōdanities. I will not (I say) exalt his humilitie by such actes as these, but by such as by a special grace from God shined in hym particularly. As, in that he esteemed hym selfe the least of all, and willingly gave place to the very least, yea it was noted in hym particularly, that hauing many times bene Gardian, Prouinciall, and Definitor, and borne other charges in his order and profession, yet was he neuer seene to conuerse or deale with his inferiors, otherwise then yf he had bene their equall or inferior, bearing alwayes fixed in this minde, that excellent sentence of Saint Francis (and all so teaching it to

H;

others)

others) that a man is such, as he is in the knowledg and loue of God: and nothing more that ys to say, that the glorie which we ought to seeke, doth not arise from the estimation which men doe make of vs, but from the degre of perfection which we haue acquired, and which is written in the booke of lyfe. For prooffe wherof, he cited the wordes of our B. Sauour (Luc. 14) who commandeth vs, that when we are called into any place, to choose to our selues the lower Rome. Vpon which passage he writeth thus. Is yt not enough that I set my selfe in any other place; in the second, third, fourth or fifth; Noe, yt must be in the lowest place; This is the place which a true humble man chooseth, a true brother Minor. For which cause reputing hym selfe vnworthie of all charge he commended not for all this to accept them ioyfullie and with humble resignation of hym selfe, knowing that being elected, yt ys Iesus Christ who saith vnto hym. *Amice ascende superius.* Friend set vp higher.

Whosoever had seene hym that day, wherein he left the world, & tooke the habit the second time, now after dinner, and grace being said, when all the religious (according to their custome) came to the kitchen to washe their earthen vessels, he trusted vp his sleeues, and was the first who bega to performe this base office, & that with so great courage, as if in his whole

life he had exercised no other then this drudging office. Whosoever, I say, had seene him, would he not haue bene much astonnished, & constrained hy the force of truth to confesse, that the grace of God is a powerfull lesse vnto that soule, which listneth with attention, and with desire to put it in practise? But notwithstanding this is nothing, in comparison of many of his other actions, for this was secret, & seene only of his other bretheren, who did the like when their turne came: but many other were done in the face of the Court, euen in the midst of Paris, wher he had formerly liued and beene seene, with much more honor and worldlie splendor then can be spokē; In so much that, making on a time an allusion of his life present, with that which was past, and likewise of this, with all other religious persons, he compared it to the great tree which Nabuchodonosor saw, whose branches couered all with leaues filled it with their shadow, vntill such time as a voice was heard from heauen, which gaue commandment to cut doune the tree, & to leaue only the roote therof, fastned to a stake of iron, that it might be moystned with the dew of heauen, adding this that followeth by way of demand vnto hymselfe.

When thou wast in the worlde, what wast thou? I was a tree which moued to the skye, proud, full of vanitie, arrogant. The great,

boughes, were power, wisdom, valour, nobilitie, riches. The leaues and shadow, whereof, were wordes, promises, hopes desires. What betided it? Behould a feartfull voice was heard from heauen, *Succidite arborem*, cut downe the tree that is with the feare of death hell; and the frightfull iudgment of God: and behould the high tree was presently cut downe, the boughes were lopped, of the leaues fell away. He who before was so proud, entred in to Religion, humble, little, vile, and abiect. Behould the spriges, of the roote of this tree, abide bound as with cordes, and chaines of iron, with the vowes of obedience, of pouertie, and chastitie. But to the end that it may beare these bondes and chaines willingly, nor haue this prison in any horror, what must it doe yet more? This roote, and this spirigge, is watered with the dew of heauen. And what is this dew of heauen but Gods grace, the consolation of the holie Ghost, the giste of prayer, and the inward relishings of almightie god? This dew, causeth, that these chaines, not only appeare, not sharp and hard, but sweet and light: so that religion, not only seemes not to be a prison, but an earthly paradise; nether doth one, not only not feeble the waight or burthen of the yoake, but tasteth the sweetnes and lightnes therof, and so our rule, life, and profession

session is, of a brother Minor, that is to say, „
 to be humble and full of charitie. Let vs then „
 enforce out selues, to answer by workes to „
 the name we haue taken, and to the habit „
 we weare. This is it which our Lord and „
 Sauour requirerh of vs, this is it which S. „
 Francis seeketh at our handes; the sacred „
 woundes of our Lord Iesus Christ, and those „
 amorous markes imprinted in his flesh, crie „
 no other thinge vnto vs: these are the letters „
 patents of his rule. „

One day, as the winter cold was most extreme, so that euen the best and warmest clothed, were forced to beg heate of the fire: fundrie poore Irish people asking almes at end of S. Michaels bridge in Paris, were faine to make a litle fire to resist the rigour of the cold, in expecting the charitie of those that passed. The blessed father Angell, coming to dooing some worke of pietie, almost halfe dead with very cold being loth to enter into any houle to warme him selfe, as too well knowen and honored euery where, warmed him selfe with this poore people: which those who passed too and fro well considering, and seeing the good father to warme his feete all frozen with cold at so poore a fire of three or four coales lighted by these poore people, did wonder thereat, and sundry of them, not without the shedding of teares. For all his desire was, to

hide the greatnes of his house, and the ranck he had somtimes held in the world, not a litle offended with those who came to visit him, if he saw they rather came of curiositie, then of some pious designe wherby God might be honored, and their neighbour edified.

The first time that he was sent vnto Toulouse, where he had left his habit, the principall of all the cittie, purposed to goe out to meete him, and to entertaine him, not in qualitie of a Capuchin, but of a noble lord of that familie, to which the whole contrie was obliged for their conseruation. As soone as he had notice hereof, and coming late vnto the towne, he entered by another gate then was expected, and so came secretly vnto his conuent. Wherat they being much astouished, went the next morning to offer him their at the conuents seruice; but coming thither they were more amazed then they were before, when they found him in the garden seruing the Masons, and afterwards hauing thanked them, and entertayned them but a very litle while, he returned againe vnto his former exercise, wherein he testified by his paines, that he tooke more pleasure therein, then in giuing eare to their offers of so great affection, which had for their obiekt, his dignities and his merits: for he had quite exiled all worldly honors, both out of his desire and remembrance, esteeming no more of praise then
of

of reproche. And as a dead body, hath no feeling of what is done vnto it, neuer murmuring nor complayning in what posture soeuer one doth place it: eue so he being dead to his owne interest, to his senses, and his passions, had so buried his affections in the open side of Iesus Christ vpon the Crosse, that nothing in the whole wordle could affect him with contentment, only the beautie of virtu, together with the grace of God, was of power to make him ioyfull in possessing it, and to make him sorrowfull, when according to the violence of his desires he could not put it in practise as he wished. Yea, he alwayes bore that minde, rather to suifer hungar and thirst, and to endure the affrontes and iniuries of many cold Christians, in concealing his name and familie, then to receiue all kinde of curtesies, by reuealing the house from whence he descended.

Vpon a time as he visited the province of Picardy being ouer taken by the night, he was constrained to goe to a Castle to aske if of their charitie, they would vouchsafe to lodge him & his companion for that night. And albeit that his gracefull countenance ad liuelie grauitie, did sufficiently shew to those that beheld him, that he had somtimes bene some man of worth, yet the master of the lodging being of the pretended religiō (which seemeth to beare a particular hate to religious persons) droue them

them away, with all maner of reproachfull & iniurious wordes, which passion and malice could almost inuent. This blessed father, who knew not what it was to reply with sharpnes vnto such reproaches, prest with the night, in a coutrie vnknown, without penny or half penny, all naked, encompassed with many incommodities, and danger of his health, if he should be forced to lye in the open ayre, humbly besought him with all the instance that a poore religious man might in such a case, that he would only put into some place, where they might but stand drie, assuring him that they would no way be tronblesome to him, and that God would reward him for so great a charitie. This gentleman notwithstanding, (more insensible then a stone,) was not moued one whit at his piteous complaints and humble requests, and refusing them all entrie into his house, only suffered them to retyre them selues into a stable, which was vncovered in such sort, that he could not lodge his beastes therein.

Notwithstanding this his incommodious lodging, he encouraged his companion, to reioyce in our Saniour Iesus Christ, representing vnto him, the vsuall wordes of their holie Father S. Francis, saying, that he tooke much more confort to be loaden with iniuries and opprobries, then he did to heare his owne prayses to be published, As soone as the day brake, they departed

departed forth of this stable, which they had made a chappell of prayer and deuotion; and being set forward on their way, they began to wonder, when they saw one come galloping after them as fast as he could, douting lest some greater harme was toward them. But this happened, because that some, who had met these fathers in their way, and knowing well this B. father, had told his name vnto this gentleman, and from what house he was descended, yet nether knowing where he had bene harboured nor what entertaynment had bene giuen him.

This gentleman not knowing what to thinke of him selfe, very sorrie for his fault, and much admiring so great patience and humilitie, got vp on horse-back, and hauing ouertaken them, instantly alighted downe, fell on his knees, and askt him forgiuenes, excused him selfe that he did not knowe him, earnestly besought him to returne to his house, wherein all that was, was at his seruice, that so at the least he might make some part of amendment for his former fault: with sundry other such like wordes, which the sorrow conceiued for his former fault, together with respect to ciuile honestie, might suggest vnto him. The B. Father kindly thanked him for his curtesie, and reasoning with hym a litle while concerning his religion, at the last he left him, cōtenting himselfe with the promise he made him to forsake his heresie, and to embrace

embrace the light of the Catholique, Apostolique and Roman faith : which promise the gentleman performed presently after, to the glorie of God, and to the saluation of his owne soule.

Neuer should I make an end, if I should relate all his actions, in the exercise of this so rare a virtue, and how many soules he constraigned, in a maner, by this sweete meanes, to forsake Satan, to issue forth of the sinke of their sinnes, and to conuert them vnto God ; For euen as balme and other aromaticall spices, being stamped & reduced to poudre, are more sweet to smell to, then they were before being vnbused : euen so the vertues of man, are more agreeable vnto God, & attract others with the more violence, when being brused and pounded by their humilitie, they cause a sweet and pleasing odor to euaporat from them, by their practise.

His

Of his Patience.

THE ELEVENTH CHAPTER

After his humilitie, I will set in order in the second place, his great patience, partly because almightie God doth alwayes exercise the humble by this way, partly also because of the affinitie and coniunction that there ys betwixt these two virtues, which ys such, that hardly can they be separated asunder: for humilitie causeth vs to cherishe abiection, and patience comforteth vs in the same: true humilitie loues contempt, and patience takes contentment therein: so that the one and the other hauing the same obiect, haue but this difference which doth separte the, that humilitie maketh that a man, although contemned and set at naught, yet replyeth not, nor doth apprehend yt: contrariwise, patience knoweth how to helpe yt selfe, but will not serue yt selfe of its owne power, and chooseth rather, to suffer wronge, then to offer any, which ys indeed the true touchstone to discern one truly humble of hart and of affection, and to discover all sort of forced & false hipocrisie, which slvderh into such actions. For it is an easie matter, to weare a poore and a patched habit, to goe barefoote, the head abased, the eyes mortified, to reuerence

reuerence our equalls, giue place to our inferiours, when the action is not of importance: but to endure an iniurie, a contēpt or disgrace, or other sort of indignitie, with a smiling and chearfull countenance, without shewing yt outwardlie, or feeling inwardly any kinde of discontentment, without all doubt such a patience clearly sheweth, that humilitie lodgeth within that soule, and both the one and the other of these virtues, rendre yt perfect and compleate.

This blessed father, exceeded in both these singular virtues true witnesses of the inward peace and tranquillitie of his soule. For as he one day came from Venise, according to the commandement of the Reuerend Father Generall, to be Gardien in the contry of Loraine, the warres being still in their former furie, at his entrie into France, he was taken by the soldiars, who vsed hym very despitefully, stript hym of his habit, and loading hym with abuses and with blowes, called hym traitor, hipocrite, spye to bewray them, and one who had taken that habit, the better to couer his pernicious designs, vnder this exterior pretext of false dissimulation, and dissembled falsitie: searched hym from top toe, to see yf he had no letters about him, & tore in pieces certaine papers which they founde: & whilest some thus busied theselues for to search hym, others haled hym,

and pulled him by the bearde, with many like reproachfull abuses. The blessed Father all this while carried himselfe, as a meeke lambe, without speaking a worde, or makinge shewe of any feelinge, exposed his body to the rage, and furie of these barbarous fellowes, who not content with this, led him from thence vnto their garrison, a good way distant from that place. where in the midst of them all, as an innocent lambe amongst wolues, they made their sport, and pastime of him sometimes mocking him with ridiculous wordes, sometimes with iniuries, obiecting vnto him the hipocrisie of his habit, the falsitie of his faith, and calling him superstitious foole, and eater, & deuourer of his god: still betwixt whiles bearinge him, & buffering him with their fistes.

O blessed soule, who hast here founde a conformitie, with the paines of thy lord, and master, after which thou so earnestly soughrest, and aspirest. For who can doubt that at that instant he set before his eies his lord betwixt the hands of the Iewes, buffeted, mocked, spitt on, iniuryed, and blasphemed, inwardly reioyng, and rendring him most humble thanks that such an occasion of sufferinge was giuen, in chastisement of his defects? whom he be ought to giue him his grace, to suffer them with the same spirit that himselfe did suffer the paines, & dolour of the Crosse: and to render himselfe yet more like vnto him, & to imitate him

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more neerely in his holy sufferinges. he craued, and demanded pardon for them. who blinded in their error, imposed vpon him these reproachfull iniuries; for it is the proprietie of a soule, which is allwayes vnited by loue vnto her God, to conuert, like vnto bees, all bitternes, into sweetenes, to make thereof, the hony of glorie, esteeming all that which afflicteth her, for tranquillitie and solacing her selues amidst such sufferances; pray for those vnto our lord, who serue as instruments, to make prooue of her constancie,

These companions passed ouer the whole day in such like actions full of inhumanitie: and the night being come, which forced them to retire themselues, they being weary with afflictinge him, left him to the open fieldes, that so also he should be afflicted for want of lodginge. In this sort he went for a while with his companion through a thicke, and woody Forrest, and seeinge, that the souldiers had taken from him, besides his breuiary, and other papers, their obedience, he encouraged his companion, to goe backe againe, vnto the place where the souldiers were, and not to leave them till first they had restored it againe vnto them. for els quoth he, we shall not be welcome, when we come to the conuent of our bretheren. They returned therfore, and with many instances, and piteous supplications able to rent the hearts of stones, they recovered at the

the last their obedience.

The weather at that time was very sharpe, & the trauels which they had indured that day without eatynge any thinge, hauinge greatly weakened his bodily forces, he durst not go on his iourney in the darke, in a way which he had neuer went, for feare of fallnige into some dangerous hole, and to finde a lodginge he had no hope. At the last a poore sheepecoate offered it selfe to his necessitie, which entringe into with his Companion, they passed ouer that whole night, in prayers, and deuine prayses, weary of the way, but exceedinge ioyfull in their soules, thus to haue suffered for the loue of God. Who can chuse but admire at this great patience? and what heart is so hard, which cannot confesse that there was some certaine grace hidden in these holy actions, wherewith almightie God doth beatifie his frindes, causinge their greatest difficulties, to become easy, and full of glory!

In this blessed father doubtles, was seene to be renewed the first seruour of Saint Frauncis, and of his companions who leaden with Injuries, and others opprobries in diuerse countries where they came, as men vnknown, and of none account, vnder a poore habit, and full of abiection, tooke all kinde of contentment in such like sufferances, and inflamed with the loue of heauen, like two celestially Salamanders, tooke their nourishments amidst the flames of

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these afflictions. One of the greatest motives, which this blessed father had to bringe him to possesse so great a patience, besides the exemple of our sauiour himselfe, was the promise of a recompence, citing these wordes. *Noli timere, quia redemi te, & vocauis te nomine suo.* Feare not because I haue redeemed thee, and called thee by thy name. Wherevpon he tooke occasion to dilare his conception in the manner ensuinge.

„ Feare not, O religious, O my seruant any
 „ kinde of thing, neither the force of thy enities,
 „ nor their temptations, nor persecutions what-
 „ soeuer, nor other presture, nor affliction, because
 „ I haue redeemed thee, not once only by gi-
 „ uing my blood for thee, but againe in drawinge,
 „ thee to my seruice in Religion, which is a newe
 „ redemption, for thou art sold to me for a ser-
 „ uant and slaue, and I haue redeemed thee at a
 „ high prise, feare not then, I haue redemed thee,
 „ & I haue called thee with spirituall inspiration
 „ to my seruice, and by singuler fauour, and signe
 „ of amitie I haue giuen thee a name distinct from
 „ others. And what is that name, *Thou art mine*, O
 „ deare, and glorious name, more then all the
 „ name, & title of honour which Princes can giue
 „ to their fauourits, or familiers, O that I could
 „ expresse what I feele in my soule, concerninge
 „ the dignitie of this name, my Seruant my fami-
 „ lier, my friend, my bridegrome, my possession
 „ all mine, in this *Thou art mine*. The world, the
 „ flesh, nor the Deuill haue no more part in thee,

Let

Let none dare to approach to thee, to hurt on
 haire of thy head because thou art mine; so
 may a good, Religious man saie, yea euery
 good Christian: All creatures take heed of me
 because I am belonginge to God, yee haue no-
 thinge to do with me, do not touch me or
 aproache to me.

Herein appeareth a new particuler prou-
 dence of God towards a good Religious per-
 son; what neede he feare here after, what euill
 can befall him; Neither water, riuier, fire, flame,
 by which all creatures are vnderstood haue po-
 wer to hurt him. When thou wilt passe by the
 waters I will be with thee, the riuers shall not
 couer thee, when thou shalt walke in fire, thou
 shalt not be burnt, and the flame shall not take
 hold of thee: what thinke you therefore my bre-
 theren of the felicitie of a Religious man, do
 yet not see how this name *Thou art mine*, is his
 passport, his Reraiet of assurance, a strong buck-
 ler against his enemies, the Deuill, the world,
 and the flesh, and all others. And after this tur-
 ninge himself to our sauour he saide. And what
 if I be thine O my Lord, and master, wilt not
 thou also be mines if thou saiest to a miserable
 man *He is Mine*, may not he saye of thee, *Thou
 art Mine, God is mine*? Behould thome, and the
 other in holy Dauid, sayinge. God is my por-
 tion for euer, God is the master of my heart,
 and I am the master of the heart of god; god
 possesseth me for his part, and I possesse him

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for mine. O blessed Chaunce, O what can be
deemed more in this life.

I know not what can be sayd more, It be-
houeth a man that speaketh in this manner, to
be exalted to a high degree of perfection, ac-
cordinge to the disposition of the heart the
tongue vitereth its conceptions, and in actions
of vertue, and grace the most spirituall men vn-
derstand most: he that possesseth it not within
him, cannot discurse of it with such efficacie
and power: These holy darrings of a good spi-
rit, serued him for an Antidote in most gre-
uous diseases, for a buckler against most fearle,
and rude passions, and for sweete hony to re-
fresh him.

Yea he did wish for occasions of sufferings
to make himselfe conformable to our Lord, &
sauour by the vertue of patience.

I doubt not but I may stile him a Martir with-
out feare of censure, for this name doth not
only belong to those, who for the quarrell of
Iesus Christ do spend their liues, but also to
those, who for the loue of god, do endure the
violence of all sorts of outrages, rendring pray-
ess, for iniuries, blessings, for cursings, praiers,
for blasphemies, and loue for mortall hate.
There is no difference, but this, betwixt the
one martirdome, and the other that the first is
bought by the price of bloud, and so is notor-
ious, and manifest, the other is hidden within
the closett of an amorous hart, and is only
known

known to god, from whom he expecteth his crowne. Then giue me leaue to speak of this blessed Martyr Father Angel, all whose life, was nothing els but a lingering death, and a continuall Martyrdome sufferinge labour, cold, heate, hunger, want, haire Cloth, discipline, & other mortifications of the bodie; and that which is more hard, the corrections of the heart, which in the world had in nothinge approached to true religious perfections, and to sustaine all thinges, without any signe of contradiction, or murmuring, whatsoever was enioyned him by his superiours. For prooffe of his humility, and penance, which is all most an insupportable torture to corrupted nature which playes the rebell, with which corruptiō, we are all infected as the sonnes of Adam, and principally great, and noble persons, who thinke they be borne to command others, & not to submit their necks with patience vnder the yoke of a rude, and peremptory obedience. So that he was among his bretheren, as a true picture, or image, in which they did consider the patience of our sauiour liuely represented, which he did practise, with so much Zeale, that in his greatest sicknesses, suffrages and occasions of feelinge affliction, he did shewe most ioy and contentment, so full was he of the spirit of God.

Whence it is spoken in their rule, that without it he sayd a religious man was emptie,

„ *terra inanis & vacua* voyd, and empty earth, See
 „ (said he) a mortall man, but without gods spi-
 „ rit what is he but a faire vessell, but yet emptie,
 „ a well spoken man, a good merchant, a curious
 „ workman, but without vertue and grace;
 „ as vnseasonable meate without salt, so a Religious
 „ man without this spirit is such a vessell but
 „ voyde: a good noise in the quire, a seruierous
 „ action in the pulpitt, an austere habit to the
 „ eyes of men, good words but without spirit, &
 „ without grace. The reason is, that things crea-
 „ ted, are not sufficient to fill the soule, but god
 „ only, and his spirit: how shall we knowe it?
 „ euen as we knowe a vessell of wine, whether it
 „ be full, or emptie. If in touchinge it, it maketh
 „ a great sound, and noise it is emptie, if not, it is
 „ full. So touch a Christian, a good religious man
 „ by some tribulation, or penance, if he make a
 „ great outcry, and be much troubled, and com-
 „ plaine, it is an argument that he wanteth the
 „ spirit of god. But when he is full, touch him as
 „ much as you will you shall heare no noise,
 „ noe mutmuringe, noe complaininge. If he doth
 „ yeeld any sound, it is only to the praise of god
 „ saying with Iob. *Our Lord hath giuen, and our Lord*
 „ *hath taken awaye, blessed be the name of our Lord.* And
 „ if he saye this, he is also more ready to put it in
 „ practise. And to encourage others to this whom
 „ he knoweth to be of a melancholique disposi-
 „ tion, and apt to be but too sensible. Specially
 „ new beginners, for whom it is almost impossi-
 „ ble

ble to bridle all sort of motions amidst their manifold mortifications, which is indeed to become a new man and to change their naturall inclination, & triumphe over all their passions.

Thus, I say, he encouraged and sweetened his exhortation, in saying that he did hartly wish to be allwayes a Nouice, to the end that he might be mortified more sharpely and exercised till to the vilest and basest offices, and continually subiect to the censure of those that are professed, assuring then that as our sauour had gotten his glory by great sufferings, in so much that the Prophet Esay by way of amplyfication calleth him *virum dolorum*, which is man of griefes; so a Religious man who ought allwayes without intermission be fastened to the Crosse, and practise it by his actions, as he carried a figure thence in his habit, could not shwe any greater effects of it, then in suffering whatsoeuer god did laye vpon him, and occasions offered, were they neuer so rigorous, and contrary to his inclination.

Of his Obedience.

THE TWLEFT CHAPTER.

THere are two things (said this Blessed Father) in an exhortation which he made to his bretheren, which haue the first place in euery good Religion, which do giue it life, forme and perfection, without which,

„ which , Religion is but fraud , hipocrisie , and
 „ superstition . The outward , and inward exer-
 „ cise , the corporall and mentall By the out-
 „ ward , I vnderstand all thinges which belonge
 „ to compose the bodie , to witte , fasting , vocall
 „ praiers , discipline , watching handy labours , a
 „ poore and ill bed , a rude habit . And by the
 „ inward , I vnderstand whatsoeuer belongeth
 „ to the reforminge of the spirit , and soule , to
 „ witte mentall prayer , humblenes of hart , pouer-
 „ tie of spirit , puritie of intention , recollection ,
 „ in fine the exercise of all vertues : of these two
 „ the outward is as the bodie of religion , the in-
 „ ward is as the soule . And as a man which hath
 „ but a soule without a body cannot be called a
 „ man , so religion which regardeth only the in-
 „ ward man , and not the outward , cannot be cal-
 „ led religion . And as a man with a body without
 „ a soule , is noe more a man , because that is wan-
 „ ting , which giueth him life : so Religion with
 „ the only outward shewe , is not religion , but a
 „ dead bodie . Therefore the outward , and inward
 „ exercise , make religion perfect .

„ These are the two alters , which god pointed
 „ out in figure , in his temple . The altar of bras-
 „ se , where the flesh of diuerse creatures was sacri-
 „ ficed , and the altar of gold , where the sweete
 „ incense was burnt . The first was named the al-
 „ tar of Holocaust , and was more open , and dis-
 „ couered : the other the altar of incense , some
 „ what more close , and secret : which gaue vs to
 „ vnderstand ,

vnderstand, two sorts of operations, which god doth require of vs, in his holy seruice, the outward, and inward. The first Altar where the body, and the flesh is sacrificed with the rest is mortification, and penance, and this is exposed to the eies of men. The second altar where the spirit is offered to god, with the fire of loue, as a most sweete incence, is more secret. The Apostle Saint Paul expresseth these two sorts of sacrifices, and workes, sayinge. *I beseech you, that ye giue your bodies a liuinge sacrifice, holy. and pleasing to god, your reasonable seruice* In bidding vs to offer our bodies in sacrifice to god, and that a liuinge sacrifice, he sheweth the first sort of sacrifice to be a worke of penance, and mortification, appertayning to the outward man: and addinge that this offeringe be holy, and pleasing to god, & a reasonable seruice, he sheweth the second sort of sacrifice, and the vertues which belonge to the inward man: as puritie of intention, povertie of spirit, cleannes of hart, resignation, &c. because without these things, our seruice is not reasonable, but rather fleshly & brutall. Therefore my bretheren let vs who are called to the seruice of god in so high an estate of life, if we will satisfie our duty and profession, not content our selues with one of these parts, but let vs ioyne them both together, least otherwise we labour in vaine: let vs not content ourselues, to offer vp our bodies for a liuinge sacrifice, but let vs offer him also, both soule, and hart, so
to make,

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to make our seruice reſonable.

O admirable diſcourſe for ſuch as know how
to comprehend the ſame in howe fewe wor-
des, doth he comprehend all the perfections
neceſſary to a religious ſoule, which by the
vowes of pouertie, & Chſtite doth conſecrate
to god, all that wich apperteineth to the body;
and by that of obedience, all that which con-
cerneth the ſoule: and within the circuit of
theſe three, is found compried all that which
god can require, and which a ſoule can perfor-
me in the praſtiſe of the Enangelicall coun-
tells. Which counſells the bleſſed Father hauing
allwaies for his Butt in his actions, it is no
meruaile if he ſpeake of ſo great thinges. For he
ſpoke of this as a man who knewe by praſtiſe
what he ſaid, the beſt leſſon that any deuine can
giue. For beinge once intolled to ſerue vnder
the ſtandard of the croſſe, he toke allwayes
great contentment in the praſtiſe of obedience.
He ſhewed himſelfe ignorant to command, but
to obey, he ſurpaſſed all others in this ſcience.
This was the ballance by which he weighed
all his actions, whether they caried that
weight that god requireth. For he knewe well,
that a religious perſon cannot erre, whatſoe-
uer he doe in obeying his ſuperiours, ſo that it
be not contrarie to his vowes, nor the com-
mandements of God, and his Church. where
vpon being to giue a definition of this vertue,
he ſaid, that it is an extacie of the loue of God,
which

which putteth a man out of him selfe by a denyall of his owne will, nor suffering him to be any more for him selfe, but for God his beloued.

O blessed, and happy extasie, o extasie of great meritt! To this is that sayinge of his, very conformable; that a Religious man that did any action for any other designe, then for the loue of God simply, and for obedience, was a false Religion, and possessed with an ill spirit. that all his actions, as fastings, discipline, prayers, mortification being infected, and poisoned with his proper will were vnprofitable. That such a man was like to a horse which had broken his halter, yet trayning it is taken by the first that meeteth him: so a religious man who doth not obey with promptnes and seruour of spirit, is taken by his first master the Deuill, being out of the way of saluation, and in the way of perdition, if he doe not open the eyes of his spirit to remember his promise. He cited for prooffe of this a place of holy Scripture (which he had well read) where the people lamenting that they had fasted, afflicted their bodies, and humble their soules, but that God would not looke vpon them, nor heare their Cry. God answereth them in few wordes that which a good Religious person ought to call to mind. *Behold in the day of your fast there was your owne proper will.* But so farr was the blessed Father in seeking his owne will, that he held his Superiours

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as Angells sent from heauen for his conduct,
and therefore promptly obeyed them without
censuring them, or scanningge, wherfore they
required him to do this, or that; but only con-
sidering the sole will of God. Among Reli-
gious men there are many thinges practised, to
which some are more obliged, then other some,
The clarks for their office, the Laie bretheren
for the seruice of the house, the Preacher, for
the instruction of others. And when a Prea-
cher forsakerh his study to do the office of a
Laie brother followinge the ordinance of his
Superiour, without feeling inwardly any points
of contradictions, he certainly is mounted to a
high degree of perfection. you shall heare this
Fathers owne wordes concerninge this vertue
of obedience.

» It is (sayth he) first in gouernement, as the mother
» Prioure in the Conuent or Monastery of ver-
» tues which the rule doth ordaine. It doth infor-
» me, that it giuerh forme to the rest after Chari-
» tie. And as S. Gregory saith. It is it alone which
» doth ingeast the other vertues in the mind, and
» keeperh them ingrafted. I will giue you an en-
» sample. A noble Dame entring by chance into
» the Monastery of Religious woemen; they all
» come forth to meete her, she beholderh them
» all, but she knoweth them not, and although
» she cast her eies vpon some that are of the most
» pleasing aspect, yet she demanderh which of
» them is the Mother Prioure, or Abbasse. They
shewe

shewe her one who is the most ancient and the
most hard fauoured, & the worst cladd of them
all. And although this honorable Dame doth
see her in soe badd a plight to her viewe, yet she
turneth her selfe from all the rest, and without
makinge any great reckoninge of the rest, she
boweth her selfe, and maketh reuerence to this
old mother, she treats with her and before she
entertaine any of the others, she asketh her per-
mission to do soe. In like case we may forme a
Conuent of Religious vertues, penance, cha-
stite, humilitie, meeknes, patience, solitudes
abstinence, fastinge, paier, &c. Obedience is
the mother Abbesse, or Prioure of all these.
Whosoeuer will enter into this Conuent, let
him humble himselfe to her, and do reuerence
to her. Let him conferr with her, for she is Su-
perior of all. And although she seemeth to
be old, for she hath not a faire outward aspect,
as some others, as Austeritie of life, prayer, and
preaching, yet let him auouch her, for the Fa-
ther Generall, or Prouinciall of the loue of God
hath giuen her the charge of Prioresse: enter-
taine not the others till you haue her license,
for all the other obey, and serue her. Faith obey-
eth her, beleeuinge that which the Prelate
commaundeth, is that which God comman-
deth. *He that heareth you, beareth me*, Hope ober-
eth her, hopinge, and trustinge that whatsoe-
uer obedience commandeth, though it be of
it selfe of small merritt, that it will be of more
meritt

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„ meritt by reason of it, and that she attaine
 „ which is vndergone by her authoritie, will haue
 „ good successe, and a happy end. Prudence o-
 „ beyeth her, for there is noe greater prudence
 „ then to preferre the iudgement of our Prelate
 „ before our owne. Iustice obeyeth her: for in
 „ obeyinge our Prelate, we paye a debt to which
 „ we oblige our selues by vowe in our profession.
 „ Temperance obeyeth her, for a true obedient
 „ man doth not only temper his outward senses,
 „ and sensuall appetites, but which is more, mo-
 „ derateth him selfe most in his owne iudgement,
 „ and will. What shall I say more, almes deeds
 „ serue obedience, for otherwise they profit no-
 „ thinge. The preaching of the word of God, if
 „ it be not ruled by obedience, it leseth her ver-
 „ tue. All excellent workes do serue her euen
 „ Martyrdome it selfe, which if it be not suffered
 „ by a pure obedience to our Prelate, and God,
 „ it is of no meritt. Soe obedience is the first in
 „ Gouvernment, which ruleth and commandeth
 „ all the other vertues, and presenteth them as sa-
 „ cred virgins to her beloued spouse I E S V S-
 „ Christ.

O blessed obedient soule, since thou hast
 put thy selfe into the handes of God, he will
 crown thee with honor, and glory in this
 world, and will giue thee the Diademe of an
 eternall kingdome in the world to come: soe
 that thou shalt haue two Crownes as a great
 Queene, the first in the militant Church, and
 the

the second in the triumphant. Thou shalt noe more be called the forsaken, and forlorne of thy spouse. For thou shalt abound in heavenly, and deuyne consolation, but thou shalt be called by a new name, and glorious aboue others; Thou shalt be called my will. As those that are comprehensours, that is, those that haue ended their voiage are happy in doinge the will of God in heauen, so the pillgrims, and waifairing men are happy in their manner, in doing it on earth. Whence it commeth to passe, that the earth becommeth a Paradise, and man an Angell, & a Pillgrim is become a comprehensour, that is an enioyer of rest after his trauell. See then the great dignitie of this vertue of obedience, which is the first of all verrues, the first in esteeme of gouernement, in authoritie, and in meritt, what can be said more? This is the vertue, which serueth for boundes, and limitts to reteine, and keepe in, a multitude of others, which otherwise get out of the window of their own will, euen those which had made a great marchandize of vertues, & therefore it made the Father amiable to his companion, officious towards his neighbour, sober in all meetings, pliable to his superiours, victorious ouer all ambition of the world, Charitable to the afflicted, content in all occasion, chearefull in the exercises of Religion, a subduer of his passions, and absolute master of his affections, and by a singular grace which God doth not giue but to his

best fauourites, depriueth him of all particuler affection, to the end that he might saie at all times truly, *O Lord my hart is prepared*. This he did with such a violent seruour that he left a great impression of his wordes, and workes in his fellowe bretheren, for he said that proper will is a strange garment, for a religious man, and that which God doth threaten to visit with most rigorous punishment.

He then made comparison betweene the world, and Religion, and consideringe that the world holdeth it a most heauy crosse to be subject to the will of an other. As for me (saith he) beinge moued with an extraordinary good spirit) I thinke with Saint Francis, that this is a soueraine contentment, and comfort. I will obey (sayth he) euen to death, nor only the Pope my Superiour sett ouer me, Generall, or Prouinciall, but any Gardiane that it shall please him to giue me, and I will do nothinge against his will, because he is my master. Presently turninge him selfe to God said. O my God I purpose whatsoeuer I shall do, thinke, or speake this day, to direct all to the loue of thee, and in obedience to thy holy will. If I say Masse, or communicate, it shalbe in obedience. If I goe to my office, I will do it in obedience. If I goe to the table, if I do any seruice in the Conuent, I will goe, and do all in obedience, yea, yea, this is it which our Father S. Francis would say when he put himselfe in his rule to obserue
the

the holy Ghospell of I E S V S Christ, liuinge in obedience without proprietie and in chastitie. And in the instant of death, when if euer men speake most sincerily the truth, and their hartts accord with their tounge (speakinge of his departinge out of religion, for the necessitie of the Prouince and the state) he said, that only obedience, which he had vowed, did moue him to do it; and with out it he had preferred a thousand punishmētts before that sword which he was then constrained to take into his handes.

Of his Pouertie, and Chastitie.

CHAPTER XIII.

I Do ioyn the actions of these vertues together, because they haue such a simparchie, that the one dependeth on the other, and flowe as it were from the same fountaine: for who seeth not that chastitie proceedeth from pouertie, and is preserved for the most part by it? whereas plentie, and delicate treatinge of the bodie, are the most violent tentations to make impure soules. Therefore the best meanes to suppress the flesh, is when pouertie will not lett it pamper it selfe. This blessed Father had knowledge of this by practise hauinge liued in plentie, and pouertie. He was wont to say, that there were two winges of obedience, which did lift it about the heauens, out of the dangerous lure of

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the world, represented by those wings of the
woman in the Apocalyphs, by which she tooke
her flight into the high mountanie, and avoyded
the fury of the Dragon.

Pouertie was his riches, & Chastitie his contentment and beinge alike poore and Chaste, he liued in a high degree with in the exercise of his rule. A poore cell, a poore place, a poore habitt, all couered with peeces, and patches, poore sandalls, & amonge all sorts of habitts the most course, roughe, and vilest was that which he chose. So that since his returne to Religion, he neuer had a new habitt, but wore one nine yeare both in winter, and in summer, without any timicle neither would he permitt, that, that it should be so pieced to make it more warme, but only so that it should be therby made more vile, and rather more incommodious. So loued he pouertie, that he called this holy vertue, the foundation of all Euangelicall profession. The first stone of the spirituall buildinge, the ornament, lustre, and beautie of all religion (but especially of the Seraphicall religion of the Minors) a great treasure but hidden from the eyes of men. Finally an heauenly inheritaunce of the children of God.

The Crosse of Christ was the patterne, and modell by which he did mould, and frame all his affections, as may appeare by his discourse. You shall not finde (sayth he) greater pouertie then that of the Crosse, there you shall discouer

IESVS-Christ all naked, and poore and vterly ,,
 destitute of all externall thinges, of goodes, of ,,
 Clothes, meate bed, and house room. Poore ,,
 of frindes, forsaken of all, yeauen of his owne ,,
 disciples, and of his owne Father poore of him- ,,
 selfe, of might, of wisdome, renowne, and of ,,
 honor. poore of affection, lifted vp on high ,,
 from all earthly things, stript, and spoiled of all ,,
 whatsoeuer. Poore in the vse of things, not ,,
 hauinge those which were extreemely necessary ,,
 vnto him, for damaundinge drinke in his extre- ,,
 me thirst, he had no other giuen him but gall & ,,
 vineger: insteade of a bed, he had no other then ,,
 a narrowe Crosse: and for clothinge, no other ,,
 but a poore clowt to couer his nakednes. Loe ,,
 the forme, and modell of a most high, and ex- ,,
 cellent pouertie! ,,

These wordes, do they not testifie the inward
 feelinge which he had that did pronounce
 them? for if there should be no more but this
 repetition of *Loue*, were not this alone sufficient
 to shewe, that his tounge spoke from the abun-
 dance of his heart? good wordes may someti-
 mes deceaue, being clothed with Hipocrisie, but
 when the heart, tounge, and hands do ayme at
 the same marke, it is imposible that there should
 be accessse for any deceit. So that this blessed
 Father addinge the practise of pouertie, vnto the
 praises which he gaue it wirtneffinge the con-
 sent of his heart by an extraordinary serenity, &
 cheerefullnes of countenance, it may be well

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concluded, that he was truly poore in effect, not hauing somuch as proprietie to his beades that hung at his girdle.

He was exceedinge rich in similitudes, to make his affections to be the better conceaued. Amongst other things speaking once of pouer-
 tie, he compared it to the Eagle, of which holy
 Iob speaketh, who maketh his neaste in a high
 place, and hard to come at from whence all
 „ things below seemed to be little, and without
 „ appearance. For so (quoth he) a man poore, in
 „ spirit is like to this Eagle, who beinge placed
 „ vpon a high Towre, doth see men that are great
 „ of stature, like to little shrimpes, and Dwarfes.
 „ O my dearly beloued bretheren, if we ascend
 „ to the topp of this towre of most high pouer-
 „ tie, the world, with all the vanities that are
 „ therein which sometimes we esteeme so much,
 „ will seeme to vs but a little point. What are Ci-
 „ ties, Prouinces, kingdomes, and Empires? what
 „ should they seeme vnto vs, but little holes, and
 „ pitts of Antes? and those who ambitiously desire
 „ these great honors, but as so many young, or lit-
 „ tle children, who take delight in things of no-
 „ thing: then we may say, not moued with enuy,
 „ but rather with compassion. *O paruuli, vsquequo
 „ diligitis infantiam.* O little ones, how long will
 „ ye delight in childishnes? if we were in deed
 „ lifted vp in this height of holy pouer-
 „ tie, constant, and how vnmoueable should we be in
 „ all aduersitie, O how indifferent should we be

„ maketh it selfe subiect to the spirit.

„ Be rich in temperance, fortitude, prudence,
 „ & iustice for all these are all founded in pover-
 „ tie, since that a true poore man is temperate, for
 „ he contenteth himselfe with a little: he is va-
 „ liant for he feareth noe man, hauinge noe cau-
 „ se of feare because he hath nothinge: he is wise
 „ in despising the earth, and obreyninge heauen;
 „ he is iust, for he renders euery man his owne, gi-
 „ uinge honor to God, example to his neighbour,
 „ and contempt to himselfe. He is rich in faith,
 „ hope, and charitie, for a true poore man hath a
 „ liuely faith, a firme hope, and a burning chari-
 „ tie towards God, & his neighbour: For he
 „ hath extirpated all couetousnes, and hath no-
 „ thing to do with *Meum & Tuum*, mine, & thine,
 „ which are the poison, & bane of charitie. He is
 „ rich in prayer, or contemplation, whereas po-
 „ uertie hath remoued all the blockes, and hinde-
 „ rances of a contemplatiue life. He is rich in
 „ Euangelicall treasures, which are gottē by holy
 „ preaching: for the people easily seeth, that he
 „ seeketh not after any thinge, but the saluation
 „ of their soules. O most rich, and persitt pover-
 „ tie, which maketh vs heires of the kingdome
 „ of heauen. O thrise happy nobilitie which
 „ rayleth vs aboue all created thinges: This is
 „ our portion which conducteth vs to the land
 „ of the lininge. O blessed portion, small in out-
 „ ward appearance, but great in effect. Little it is
 „ because it hath nothinge, yet great because it
 possesseth

possesseth all thinges. *Tanquam nihil habente, & omnia possidente*: as hauinge nothinge, yet possesse all thinges.

I will not recite many of his particuler actions in prooffe of his spirit, and desire of pouertie, I will only by the way speake how beinge at Rome at the Generall Chapter; the Pope not a little wondringe at his eminent vertue, after he had testified his holy, and fatherly affection for the conseruation, and in maintenance of his order, asked him what he would require of him for his owne perticuler. He made this answer, which astonished those that were present. *Holy Father, I demand nothing but your holy Benediction, to obtaine Gods holy grace to keepe the pouertie that I haue vowed.*

His Chastitie was no lesse remarckable, he was chaste in his discourse, in his entertainments, in his thoughts, in his affection, and as it is a great vertue to abstaine from one pleasure after we haue tasted the sweetnes of it, then to deprive our selues of it before we haue once tryed it: so was chastitie more excellent, & more commendable in him, seeing that in the spring of his age, in the noone of his youth, he bridled himselfe from all sort of those allurements, after he had lined some yeares in holy, & lawfull marriage. His eies, by which the enemy getteth into the soule, were so mortified, That as he went abroad, the hemme of his habitt was as the Orizon of his sight, for seldome did

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he lift vp his eies higher and in this kind of mortification, his soule (retired from all kind of objects) did entertaine it selfe with God, in whom he placed his whole delight.

He compared a man that is curious in seeinge, to a painter, who beinge to drawe some pourtrat, first beholderth it well, and afterward frameth an idea, or forme of it in his imagination, accordinge to, which he fashioneth his image, And indeed (sayth he) we are painters who lookinge curiously vpon objects before our eies, we conceaue the forme of them in our spirits, and haue much a doe afterwards to deface it, and raize it out, and we do not remember that *oculus tuus deperditus est animam*. Thy eie hath spoyled thy soule, and death hath entered by the windowe. For desires proceede first from the sight, and these are they which infuse deadly infection into the soule. His wordes were so chaste, that when he was to reprove impuritie, he had that particuler grace of God to expresse himselfe so modestly, and powerfully that he moued those which were farr drenched in lasciuiousnes, and lewdnes, to a bitter remorse, with shedding many teares. His face was a glasse of grauitie, and allwaies represented modestie, and gracefull honestie. All laughture, & affected gestures of curious wordlings, were farre from him.

To be brieft, he had all the good qualities, which are preseruatiues of so precious puritie,

For

For if sobriety profiteth to this end, he was one of the most sober of his profession, contenting himselfe with herbes, and pults, or bread, and water, which was his ordinary foode. If labour, and trauaile helpeth, he abhorred idlenes as a Deuill. If the roughnes of habitt doth keepe downe the flesh, his was the most rude, that could be found. If silence doth contribute to this, he was neuer seene to speake but when necessitie vrged him. If occasions, and places of danger are to be auoyded, he was so circumspect to knowe them well before he aduentured, that there was no cause to feare any fall there by. Wherefore makinge benefitt of all these, and raisinge himselfe hereby as it were an inuincible castle of defence, he liued allwayes in the straightnes of pouertie, which he cherished in the desert of religion, vnder the gard, & conduct of a faithfull Pastour, the Angell Gardien, and keeper of his life.

Of his seruour and deuotion.

THE FOVRTEENTH CHAP.

Deuotion is nothinge els, but a prompt, and ready will, inflamed with a great courage to serue God vpon all occasions whereas lukewarmnes, or coldnes which are borne with vs, hinder vs to followe our sauour throughe the desertes of penance. But this is a seruour which inciteth vs to embrace the Crosse, not by a

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by a forced, but voluntary violence. Hereunto the delights, and ioyes of heauen, serue for cordes to drawe vs on by a sweete constraint. This ardour, and burninge affection did so kindle this B. Father that it might well be thought, that rather some deuine spirit did worke those holy operations in him, then a humane soule, which is made dull, and heauie by the burden of the flesh which accompanieth it.

Of foure and twentie houres, in the day, he gaue more then twentie to God in diuerse actions of holines, and pietie, reseruinge but three, or foure for the repose, and rest of his feeble bodie. An houre reposed he: vpon a poore strawe bed, or vpon boordes, trussinge himselfe within his habitt, girt with his corde as in the day time: and so much the more hard it was for him to be able to endure this, because whilest he liued in the world he could not finde linné fine enough, nor bed soft enough to repose in after his worldly occasion of busines. But as a little fire encreaseth, as fewell is put to it, & breaketh out after into a dangerous firing: so the exercise of religion being ioyned with his first pietie, did so augment the fire of his deuotion, that although he smothered it as much as he could, to conceale it, and hide it from the eies of men, yet the flame thereof did breake forth to the admiration of men, as the ioye thereof mounted to the blessed Angells in heauen.

Imagine (sayd he) one time a citie with two
ports,

ports, by one which, all the riches, and treasure of the Citie did passe forth, and by which the enemies enter in which should put all to fire, & sword, and this is the gate of sloth, and laziness. There is another port, by which all the annoyances of the Citie goe forth, and likewise the enemies; by which enter all the reliefe, and succour of the same citie: and this is the port of diligence and fervour. What then is more detestable to a religious man then sloth, and lukewarme dulnes? and what is mote to be desired, and sought after then diligence? what monster more hideous, then to see a religious man cold, and negligent, and forgetfull of his vocation? which is a thinge odious in the sight of God, Angells, and men. On the contrary side what spectacle more admirable, then to see a religious man, diligent, deuout, feruent, and spirituall, which reioyseth God, Angells, and men.

This blessed Father said masse euery day, what busines soeuer he had, with that holy feelinge of the excellencie of these dreadfull mysteries, where our Sauour I x s v s-Christ, which died on the Crosse is offered a newe for, our necessities, which consideration wrought in him an extraordinary affection to this holy seruice, so that on day being in a voyage he wēt nine leagues in a morninge, which is 18. miles english, to the end to saye masse: which he presently sayde as soone as he arriued, not ha-
uing

uing time to wipe away his sweate, nor wash his fete, accordinge to the custome of the Capucins.

Another time being at Gaillon with his brother the Cardinall, he came frō thence very early in the morninge, to the end he might come to Rhouen, and dyne with the Religious, who fasted that day, with bread, and water, because it was the vigile of S. Francis, and the Gardien could not perswade him to take any other refectiō, after he was come nine leagues fasting.

Speakinge of Deuotion, he said that a Christian man, but principally a religious man was like to a vinedresser which had agreed for the hire of his trauaile with the master of the family, which is God. And as it should not be meete for the vinedresser, in steade of labouring to run aside into a gaye medowe, and there spend his time in makinge of garlandes of the sweete flowers so should it be vnmeete for a religious person, to lett any time passe without endeuoringe still to increase his meritts. And after this as a water, which breakeh the causey, or damme, which stayed it, he cryeth out citinge the words of S. Peter: *Bretheren labour the more that yee may make sure your vocation, and election.* It is not enough to haue begunne well, perseuere, and continue. It is not enough to haue done well in the yeare of our nouiceshipps, but we must continue after our profession: leese no time, but reade all wayes, or write, or mediate, or pray,

pray, or praise God either in an Actiue life, or contemplatiue.

Those heavenly fauours, and graces which he had by holy extasies and raps, he kept so close, that no man can write any certaine hereof; notwithstanding it was easie for spirituall men, who haue the iudgement of discerninge it, to guesse by many outward signes that he wanted them not. For it is a thing almost impossible, that he could practise prayer, which so great holy violence, and continue it so long as he did, if after it God had not strengthened him with some supernaturall force: & the extraordinary ioye with which he was seased a little before his death, did evidently shewe that it could not proceed but from a deuine rapt. From this fountaine of Deuotion sprang incredible tranquillitie, and repose of Spirit. He was allwayes vnired with God he did all this closely within himselfe, and to God, and had no other will, or desire, but Gods, will, and pleasure, so that he had Gods holy spirit in an extraordinary measure: And what doth this spirit worke (sayde he) in man? It maketh him truly wise, iudicious, illuminated in the way of God: it maketh him full of knowledge, not of vaine, and empiric knowledge, but with the knowledge of the Saints: which is the knowledge of his saluation. It maketh him resolute, and well aduised in alldoubtfull cases, it maketh him valiant in aduersities, pious, and deuout towards God and his

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his neighbour, fearefull with a filiall, and chaste
feare, in fine it maketh him allwayes stand vpon
his Gard.

Loe what it is to haue the spirit of our Lord:
it is to giue full possession of himselfe to God,
that he may gouerne, and conduct him, and
dwell in him, giuinge him the keyes of the for-
tresie. What are these keyes? to be willing, and
not willing, to will that which God willeth,
and not to will that, which he willeth not; doe
ye knowe what it is to haue the spirit of God?
to do all our actions, and workes with feelinge,
feruour, and actuall intencion, at the least, vir-
tuall for the honor, and loue of God. If we do
take our refection, to take it for the honor,
and glory of God. If we sleepe, if we trauaile,
if we preach, if we do our officie, or say our
prayers, to setue God with loue, and feruour.
This holy practise so vnited him to God, that he
made vse of all creatures, as a ladder to mount
vp to the contemplation of the Creator: so
that whatsoeuer betided him good, or bad, his
spirit was allwaies at rest, takinge all, as from
the hand of God. Which cannot come, but from
the cleare fountaine of a pure soule. For (I will
speake this for those that are more spirituall)
it is the propertie of a perfect soule; the more
it seemeth to be deprived of all grace, and for-
saken of God, and ouerwhelmed in miseries, so
much the more to vnite it selfe to him by this
meanes; knowinge by a certaine light of spirit,
that

that the graces which it first felt within it selfe, where with it was as it were made druncken by the abundance of them, that there are retired, and drawen vp to the fountaine of them which is God, and that they are there assuredly, and better conserued then when the soule did tast of them, and hereby it receaueth more contentment, and comfort to see them in God, then in it selfe, and vniinge it selfe with God, seeketh them there as in their proper sonne. Hereby (I say) it leeseeth all vnworthy things in desires, and transformeth it selfe into God, as much as humanie frailty can attaine to. For as we haue no proprietie of our selves, but by our will, when we come to quitt it, & driue it from vs, we haue no other proprietie, but that which is of God.

In this state of grace, and in this state of perfection, was this good Father who speakinge of religion, said. Spoyle your selues, and leaue, what? Leaue all; it is not enough to leaue some, what, our goods, our possessions, our countie. No, all. It is not sufficient to leaue father, mother, brethren, sisters, parents, and friends. No, all. It is not enough to leaue our pleasure, our commodities our delights of the world, and of the flesh. No, all things. All, our euill habits, and customes, all our euill desires, all our proper will, iudgement, sense, knowledge. Therefore by our vowe which we make in religion, we giue our selues wholly to God, to the end that his deume maiestie may,

L

wholy,

" wholly, and perfectly possesse vs for his : so that
 " he dispose of vs, as of a thinge that he holdeth
 " in his handes, and that without any contradi-
 " ction, or resistance of ours. For as among men,
 " the dominion, and proprietie of any thing is
 " transported from one to another : so by solem-
 " ne vowes which we make, we translate the Do-
 " minion, and proprietie of our selues to God.
 " And as amonge men there are in many con-
 " tracts, thinges left to another mans keepinge,
 " donations, sales, commutations, and restitutions:
 " so we may apply them to our deedes, what then
 " shall we call it, a gage left to another mans trust,
 " or keepinge? (o S. Paul seemeth to call it, for as
 " in a pledge or gage some thing is committed to
 " one which keepeth it for a certaine time, and
 " afterward restoreth it: so do we deprive our
 " selues for a time of the vse of our will, and
 " libertie, and we commit it to God, who
 " will render it vs abundantly in another life:
 " but yet ther is this difference, that the power,
 " and disposition of the gage, is in him which
 " gageth it, but we haue no such power in this:
 " shall I call it then a donation, because we resi-
 " gne our selues freely, and franckly to God?
 " or a sale, because we do not giue it freely
 " without recompence, but haue an eternall
 " reward for it? or may it be called a com-
 " mutation, or change, for as much as we
 " giue our selues to God, he giueth also
 " himselfe to vs, and that with great aduan-
 tage,

rage, giuinge himselfe to vs immortall, beinge but mortall creatures, and giuinge himselfe infinite to vs, which are but finite, himselfe most blessed, and happy, to vs miserable, and wretched creatures. Finally all this may be, it may be called, ~~age~~age, a donation, a change, a sale, but it is more meete to call it a restitution. For we do but render to God that which is his; and it being both iust, and resonable that a man restore that which is an others, that which is his masters, least other wise we become theeuers and robbers, I say it is more iust, and agreeable to reason, to render to God that which is his with out keepinge it one moment, least we incurre the penaltie, not only of theft, and robbery, but of Sacriledge. Let therefore that which is Cæsars, be rendred to Cæsar, and that which is Gods to God; And how? let vs render bodies, soules, lifes, wills, both for their true essence, and profit to God, to the end that the iustice, & law of Iesus-Christ be accomplished. He added further, that as aunciently there were two sorts of Sacrifice. In the one they burnt but one part of the sacrifice, and in the other, the whole was burnt, and consumed. We must offer our selues as this second sacrifice, wholie, resigned to the will of God, and neither to do, nor speake, nor thiuke, nor entertaine in any manner, any other thing but pietie, seruour, zeale, deuotion, holines of life, whose frutes shalbe gathered, with great pleasure, and contentment,

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in heauen, without feare of theenes to robb vs
of them, nor any rottennes, to consume them.

*Of the great zeale he had to the
obseruance of his rule.*

THE FIFTEENTH CHAPTER.

SOME will thinke at the first viewe, that this chapter treateth the same, as the former, and that there needes not any diuision, because in the one, and in the other, we speake not but of feruour, and Zeale, but in the former chapter I spake of that Zeale which euery good Christian ought to haue in keeping gods commandments, and although he seemed to speake only to Religious, yet the poynt which he treated was common to all faithfull beleeuers. In this Chapter I speake only of his Zeale, as he was a religious man, and for as much as it concerneth the obseruation of his vowe.

He had this holy custome not to passe any day without callinge to mine the promise which he made to God, and in so doinge, he excited himselfe to liue so, that in the end he might be worthie of the reward promised in the person of S. Francis, to all his bretheren.

In the greatest scruple and doubtes which were proposed, he would no other casuist but his ruler and wise when he was Prouinciall, and visited all the Conuents making two, or three exhortations (as his leasure permitted, and the
number

number of the religious required) in euery one of them, there was not one of his exhortations, which was not founded vpon some point of the rule, or vpon some subiect, to which he might easily apply it; which he deliuered with such eloquence, and pietie, that it may be well doubted, whether he could speake so without particular reuelation. Vpon the very word rule, he made foure, or fure sermons, where in one place inciting his bretheren, by the words of Salomon to graue in their hartes the lawe of God, whence our glory, & our saluation proceedeth, he vsed these wordes.

It is a strange thing how God will haue vs to imprint his lawe in our hearts He will haue vs to beare it in our eares in hearkeninge to it, in our hearts in louinge it, in our mouth in speakinge of it, in our handes in obseruinge it, in our eies in beholdinge it, and in all our actions, in conforminge, and squaringe our life to the rule of it. And the reason is, that grace may adorne our heades, and a chaine of gold our neckes. That we may haue grace, makinge vs gracious (for that is the grace adorninge our head) and that we may treasure vp meritts, and this is the chaine which we must weare. Finally for as much as this lawe is a lanterne to guide vs, a light to illuminate vs, a way which directeth vs, and a life which doth beutifie vs; it cannot be more planely expressed, And for this cause we do now heare of it, and willingly

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" discourse of it. Let vs reade it, and carie it in our
" harts, handes, and tounge, lett vs sett it before
" our eies, let vs meditate, & speake of it goinge,
" and comminge, and haue it as the object of our
" sight, and vnderstandinge. And why, this is a
" grace to our heades, and a chaine to our neckes,
" this is our guide, our light, our way, and all our
" treasure,

As he came once to one of their Conuents
some deuout persons and singulerly affected to
the Capucins (as there are many in all parts) sent
some thinge extraordinary to the Conuent for
his supper when he was in the refectory, and
sawe his portion better then the portion of
others, he called for a Salede which he only did
eate, after he had trauailed the whole day. The
Father Gardien moued with this example, sayd to
him. Father, you haue made too great a iourney
to day to content your selfe with so small a pir-
tance. You will not be able to vndergoe, and
endure the labour of the visit in this manner.
Haue a care of your health, if not for your owne
sake, yet for the good of others. I am not so
feruent (said he) but that I haue too much care of
this lump of flesh, but I haue no contentment
to see my selfe better treated then others, we
are all bretheren, and we ought equally to par-
ticipate of the almes, which are giuen to vs.
This was the intention of S. Francis our holy
Father, and this is the end of our rule, which
teacheth vs what we owe to God, to our neigh-
bor,

bor, and one to the other. I haue seene, and spoken with many Capucins, who haue happily knowen him and conuersed with him, and they haue assured me, that he was so precise an obseruer of his vowe, with so much perfection, & declaration of vnspeakeable contentment, that those which were not moued by his example, could not but be thought very vnsensible, or vncapable of most strong and liuely instructions.

He had no other instruction more frequent in his mouth then the imitation of S. Francis & S. Iohn Euangelist, gaue noe precept to his disciples to accomplish the lawe but this. *My brethren loue one another.* So the blessed Father Angell knewe no more excellent counsell then this. *My bretheren let vs remember our rule.* A rule (sayth he) is so called of rulling, for all Artisans least they may erre in the workes of their artes, haue some principall instrument of which they make vse, which is called their rule. The rule of Masons is their rule, and plummert, of an Arithmeticean, number: of a Geometricean, the rule, and compasse, of a Musitian, well measured accords, of a painter, and Grauer, lineaments, and proportions. So a religious, and Christian man hath his rule. The rule of a Christian is the lawe, and commandements of God of a religious man Gods lawe, and his counsells. If Artisans do not applie their rule, to that which they practise they can do nothinge well, so Christians, and

» religious men if they do not practise accordinge
 » to their rule, they cannot performe that office,
 » which is required of them. It is written in the
 » first Chapter of the prophet Zacharie. Our Lord
 » sayth, I will returne to Ierusalem in mercie, my
 » house shalbe built in it, saith the Lord of host;
 » and the plummet line shalbe stretched forth
 » vpon Ierusalem: when is it, I pray you that God
 » returned to his mercie, if not then, when he
 » called vs out of the world into religion? and
 » who can recount the graces, and mercies he
 » hath done to vs in this vocation? He then built,
 » and purposed to build in vs his house which be-
 » fore when we were in the world, was all de-
 » cayed, and fallen to ruine. But to reedifie it is
 » meete to stretch out the plummet lyne to the
 » end that the edifice be well finished. What is that
 » plummet? It is our rule. How must it be exten-
 » ded in measuringe, and squaringe our actions
 » by it, that they may be conformable to it. Then
 » shall the citie abound with heavenly grace, reli-
 » gious with diuine fauours, and all shalbe con-
 » sorted, and the holy Church edytied, and resto-
 » red.

He prosecuted the same Similitude of Ieru-
 salem, and religion applying that which is said
 in the 12 of the Apocalips, and in the fortie
 chapter of Ezekiel. that an Angell was seene
 to measure the holy citty, the walls, the ports,
 the breadth, the length, the hight, and all parts,
 and after he had recited this he saith. What
 meaneth

meaneth this This Angell is Iesus Christ, the „
 Angell of the great counsell, or well might it „
 be the holy Father S. Francis who is called an „
 Angell for the puritie of his life, and we are the „
 citie of Ierusalem. The reede of gold to mea- „
 sure is our rule, which is of gold by reason of „
 the great perfection of it, and with this the ci- „
 tie is measured within and without, within is „
 the intention, the end of our affection, and „
 desires, without are our workes, and wordes; „
 It meashureth the largnes how much charitie we „
 haue towards God, and our neighbor, the „
 length is measured in seeing how long our hope „
 is, and how profound our charitie is. It beho- „
 ueth to measure our selues with this plummert, „
 whiles we liue, for at the houre of our death, „
 we shalbe measured by our Sautour, and our „
 holy Father S. Francis, and not being found „
 to answer the measure, it will be said to vs. *Ap- „*
penus es in statera, & inuentus es minus habens. Thou „
 art weighed in the balance, and thou wast „
 found too light.

Duringe his violent and last sicknes at Rioult
 where he died, the Phisicians of the Duke of
 Sauoy, who attended him, compelled him to
 permitt his habit to be slitte before, becaule
 otherwise they could not annointe his bodie as
 they would, supposing that he had the purples.
 His obedience caused him to yeeld to their re-
 quest; but afterward drawinge on to his end, he
 prayed then instantly, that his habit might be

sowed, and sticht vp againe because (sayth he) S. Frauncis habitt was not open: and I desire as much as I may to keepe my selfe within the bands of the rule, which he hath giuen to vs. It was replied to him againe, that he neede not haue any scruple in so small a matter, for in extreeme necessitie ther is nothinge which doth oblige. Goe to (saith he) this is not the forme as I desire, and was so earnest that they were forced to obey him. He did not only make profit of his rule, to square all his actions, but vsed it for most strong and well steeled weapons in combatinge against corporall, and spirituall enemies, what confidence he had in it it may appeare farther by his owne wordes.

O ye (saith he) who haue professed a religious life, and call your selues Minors; knowe ye that you professe your selues soldiers to fight against great enemies, the world, the flesh, and the Deuill. For ye ought to desire the lawes, and ordinances of your great captaine, and wield manfully those weapons which he hath lefvs; obedience, pouertie, chastitie. The Deuill is foiled by obedience, the world by pouertie, the flesh whith Chastitie. Pride, and arrogance is subdued by obedience, couetousnes by pouertie, and luxury by chastitie. And briefly by these strategems, and with these weapons, we trample vnder our feete all the Squadrons of hell O holy and blessed triple number so pleasinge to God. In this is the beginninge, the middle,

dle, and the end, and consequently all things, in a bodie ther is a threefole dimension, in the soule there are three faculties, among the Angells three Hierarchies and quires, & in vertues three, theologicall, what more is to be added? In God himselfe ther is a Trinitie of persons in one essece, the Father, Son, and holy Ghost, and one God. If we will amplifie it more, I shall not speake impertinently, if I should say these three vowes are the three branches, which spring out of the vine of Genesis, that triple bone which is so hardly broken, the three Calues which Elcana offered to God, the three Chalices of the holy altar, the way of the three dayes in the desert, the three dayes wherein the troopes had patience with our Sauour; the three measures of meale, which raysed all the paste, the three presents which the magi did offer, gold, mirrhe, and frankincense; the three gates of the heauenly Hierusalem. But more pertinently shall I speake to our purpose, if I shall say, that these are the three peeces of gold which our Lord gaue S. Francis, which he offered to him, which are the three weapons of the souldiar of Iesus-Christ in this spirituall battaile, and those that God doth require of all. I would recite the history as it is in the Chronicles of this order. But because the Father Angell makes a short abridgement of it I had rather expresse it in his wordes.

Remember ye (sayth he) that our holy Father S. Francis beinge once in the mount of Allur-

Allurus, and inuironed with a great light, and splendour, his Companion brother Leo, heard these wordes often repeated. What art thou o my sweete Lord, & what am I, thy most vile seruant? stretching forth his handes thrise while this light shind. Wherefore beinge entreated of Brother Leo to explicat this mistery, the holy Father answered him. When I spake these wordes. What art thou o Lord, and what am I, there was imparted to me a cleere light of the greatnes of Gods maiestie, and of myne owne nothing. Therefore I sayd. O my Lord, what art thou? soueraingly wise, mighty, good who vouchsafest to visit me with so much charity, me a poore, and vile worme, yea an abyssme of miseries. The mistery afterward of stretching out my hand three times is this. My Lord Iesus Christ speakinge sweetely to me sayd. Francis giue me some thinge. And I sayd to him. O Lord thou knowest that I am all thine, & that I haue no other thing but this ^{rust} ~~rust~~ which I weare, on my backe, and this Cord with which I am girt, and these ^{things} ~~spings~~ also are none of mine. what then can I giue to thee? Then our Lord sayd to him. Francis put thy hand into thy bosome, and offer me what thou shalt finde there, then he put his hand into his bosome, found a faire peece of gold, and beinge astonished at this he offered it to Iesus Christ. After a little respite our Lord spake so againe to him, and he replied I haue nothings, neither will haue any thing

thing. For I haue despised gold, siluer, and all earthly thinges for the loue of thee. Our Lord bad him yet put his hand, in his bosome, and he found a faire flat piece of gold, and offered it also to him. He did so the third time in like manner. What is meant by this? our Lord would signifie by these three pieces, the three vowes, and the obseruance of them, which is so acceptable to him, to witte obedience, po- uertie, Chastitie. This is monie, not of earth or of iron, but of gold, because it is precious mony: found in our bosome, that is in our free will, because if our vowes were not voluntary, they should not be pleasing to God: but the mony which God putteth in our bosome, because it was he which inspireth vs to offer them to him, and giueth vs grace to obserue them. O most precious mony, which is sufficient to buy heauen, and most strong weapons to fight against our enemies, to subdue them.

So well knewe he by his prudence, to reape double profit out of one action. For on the one side, the promise which he had made to God serued him as a goade to incite him, to ouercome all manner of difficulties which might hinder the flesh, or the spirit: and on the other side, knowinge that all this proceeded from a singular grace of God towards him, he tooke occasion to humble himselfe by the knowledge of his owne infirmitie, and so prostrated himselfe before him, as vile, and abiect, in exchange for
his

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his singuler loue, and with a most holie passionate affection, rendred him all thanks giuinge that he could possibly conceaue in his hart,

Of his Charitie.

THE SIXTEENTH CHAPTER.

THe fire of ardent Charitie did so consume the hart of this blessed Father, that he witnessed by his actions that he was rather of an Angelicall, then humaine nature. His bodie kept him downe to the earth, as the matter of fire doth suppress it in part, but his affections did soare vp to heauen, as a flame of fire, doth to the proper Sphere. His vertues shined farr more by the cooperation of Charitie, for Charitie was the seed of them, Charitie did nourish them, charitie as the vitall spirit, did giue them motion and life.

To speake of his Charitie towards God, it appeared that he was vnited to this deuine object in so straight bondes, that being wholly dead in his owne desires, he squared all his actions according to the sole will of God, which is the only and utmost point which maketh mens soules deuine, and transformed into God: He thought, meditated, spake, nor willingly heard any other speech, but of God. So that the consideration of the loue of God, which he manifested to his creatures in cloathing himselfe with their fraikie, to restore them the inheritance
which

which they had lost by their owne sinnes, rai-
shed his spirit, and made him groane to be with
in his opened side, that he might sucke from
thence the milk of grace, after which he pro-
fessed himselfe to pante and faine, as though
he were but a starueling for want of this foode.

The greife, and dolours which his master had
endured for his sake, were so deeply imprinted
in his soule, that in the greatestt sufferings,
where the most perfitt would haue shewed
themselves to be sensible, he had all waies a se-
rene, and smiling countenance. Which ser-
uinge for an example to some, and an object
of admiration to others, was an infalliable
argument of his inward contentment, and
the signe of the straight vnion of his soule
with God. This vnion did so occupie his soule
in supernaturall thinges, that it caused him to
forgett that feelinge which he did owe to the
naturall man. In so much, that it was the opi-
nion of many that knew him well, that without
speciall grace, he had neuer ben able to subsist
among the thornes of so many austerities, and
mortifications. For it is incredible what little
sustenance he gaue to his bodie, and how little
rest he tooke, yet did he appeere in better plight
for his health, then when he liued in the world,
amidst all the delicacies which men of his
rancke haue at their will. How often was he to
be seen in the open countrey trauayling, and
enduring all sort of bad weathers when his
leggs

leggs haue ben so scorched, and chopped with cold, that he hath ben ready to ly downe in heapes of Snowe, and yet then would he refuse to helpe himselfe with takinge house, or any other commoditie which was offered to him, & which he might haue accepted, seinge that the rule of his religion did permit it in case of vrgent necessitie?

He was a great enemy of selfe loue so that he esteemed good actions (in him in whom where there was selfe loue) as a tree without leaues, without flowers, or fruit; and indeed a barren and vnfruitfull plant: and that which is more, he thought him vnworthy to be reputed a man.

„ It is true (saith he) that a man in all sort of naturall and deuine lawes, is not his owne man,
 „ but Gods seruant, his lands, his possessions, and
 „ all that he hath, therefore as such a one hee
 „ ought to submitt himselfe in all great, and small
 „ things to his will, and accordinge to it, gouerne,
 „ ne, and rule himselfe, all his life, and all his
 „ actions; so that he cannot stirre one foote, or one
 „ finger without his will, for as a horse is wholly
 „ mans, so man is wholie Gods: whence it followeth
 „ that as the horse is esteemed to be good,
 „ which doth nothinge of his owne proper motion,
 „ but moueth, and stirreth as he is driuen, or
 „ spurred by his master who is vpon him, & gouerneth
 „ him, soe man doth the office of a man
 „ when his will, and all his workes serue only
 „ God, and are directed to him; And contrariwise

wife when hauinge forgotten God, and seruinge
 himselfe, referringe his workes to himselfe, and
 his proper will, faileth in his entrie, then doth
 he become as a horse winching against his master.

*Vir vanis in superbiam erigitur, & tanquam pullum
 agri, se liberum natum putat.* That is to say. A vaine
 man doth not consider his beginninge, and his
 end, for which he was created of God, but is lif-
 ted vp into foolish pride, and thinketh that he is
 borne free, as a young colt of a wilde asse, and by
 this meanes will liue after his owne fashon, and
 according to his owne will, will do what he li-
 steth, and choose that kind of life which is plea-
 sing to his fancie, and so go on according to his
 owne capricious humor, & not take knowledge,
 what is the will and direction of God, who is his
 Soueraigne master. But in the end he will deceaue
 himselfe: for S. Gregory saith vpon this place; It
 is necessary that man in all his mouinges be bound
 vnder the disposing of God, whose seruant he is,
 whereas he hath not, nor can not haue any iuris-
 diction or action in his owne handes, and that for
 many reasons.

The first is, by reason of the eminency of de-
 uine nature, and for as much as one thing is more
 excellent then an other, so much it is superiour
 to it, and the other must yeeld as inferiour. The
 second is, by reason of the right of creation, for
 he that maketh an other thing, is to be absolute
 master of it, and hath right to dispose of it, as he
 shall thinke best. The third is taken from the last

" end. For when a thing is made for an other, it
 " ought to be naturally subiect to it: man is made for
 " God, and therefore ought to be his subiect and
 " vassall. The fourth is, in consideration of the com-
 " mandement and precept, because God requireth
 " this subiection of vs, not only out of feare, but
 " loue. The fifth is, for as much as it is manifest that
 " he which hath bought a thing, and paid the price
 " of it, he is made master and patron therof; but
 " our Sauour hath bought vs with the price of his
 " blood, and therefore hath right to command vs.
 " The sixth is, for the recompence sake which is in-
 " finite, by the meanes whereof we attaine, to pos-
 " sesse God himselfe. And lastly there is a strict obli-
 " gation, of a sworne contract by which we are
 " wholly deuoted, and dedicated to God in holy
 " Baptisme, when we promised to renounce Sa-
 " than, and all his pompes. Since then man is Gods
 " seruant, tyed by so many knotts, why should he
 " not cry and say with Dauid. O Lord behold I am
 " wholly changed, I am as a beast, but a reasonable
 " beast which obeyeth his master in all thinges; so
 " do I resigne my selfe in all thinges, and in all pla-
 " ces to thee, which art my God, conduct me to
 " thy will, and gouerne me, for I will alwayes fol-
 " lowe thee, as an obedient seruant.

This holy cogitation caused him, before he ven-
 dertooke any thing, to examine if this serpent of
 propre will, did not secretly putt in her poison
 by any vaine desire, or particuler interest, though
 couered with the cloake of vertue, and sanctime-
 and

and if he did discover it, his body payed the forfeiture of it, by a rude mortification, before the spirit did put in execution, that which God required of him for his glory. Soe in all his actions he had his hart eleuated to God by loue, & affection, and being consumed within the flame of so holy a fire, he incited others to the same acts. For this is a meane to knowe true charitie, if it hath God for the last end, and marke that it aimeth at in all occasions presented.

Hence it happened, that once in giuinge a lesson to his bretheren, he made our Lord to speake in such manner, that it was easily to iudge his hart was glowing hott with this holy fire of charitie. I take pleasure to see the body mortified, and kept downe, but I would haue the spirit also exercised. I require the hart aboue all thinges. *Fili presta mibi cor tuum*; Son giue me thy hart. I knock at the gate of thy hart daylie. *En et ad ostium, & pulso*. I stand at the gate, and knock. If I require any thing, it is the heart. *Deus intuetur cor*. God beholdeth the heart. If I teach any thing, it is the heart. *Scrutatur corda, & renes*. He searcheth the hearts and the reines. If I proue, and examine anie thing, it is the heart. *Probasti cor meum & visitasti nocte*. Thou hast proued my hart, and visited it in the night. If I seeke to speake to man, singlely, and alone, it is by the heart. *Ducam eum in solitudine, & ibi loquar ad cor eius*. I will leade him into the wildernes, and speake vnto his heart. And if I desire to change any thinge in man, it is his

his heart, and to make it, of a hard heart, tender
 and soft. *Auferam à vobis cor lapideum, & dabo vobis
 cor carneum.* I will take from you a stonny heart,
 and will giue you a fleshy heart. In fine, if I seeke
 the conuersion, and loue of man, I would haue
 it with the heart. *Conuertimini ad me in toto corde
 vestro.* Turne ye to me, withall your heart. By his
 wordes we may iudge of his excessiue charitie,
 for it is as hard to suppressle such charitie without
 shewing it selfe, as it is to keepe fire smothered
 vnder a little ashes.

Out of this charity towards God, springs the
 other towards his neighbor: for these two are
 sisters which neuer part one from the other, or to
 speake more properlie, they make but the one,
 and the same vertue, which tendeth to one object,
 which is God, by two waies; by one directly, and
 in the other by reflection vpon his image engra-
 uen within the soule of man.

All manner of trauaile was easy to him, when
 he tooke in hand any worke of pietie, he forsooke
 willingly his meate to giue contentment to them,
 who came to seeke of him any consolation for
 their soule. He had a naturall sweetnes, which
 drew sinners with so great violence to discouer to
 him their most secrett vlcers, that in on day he
 healed more of such woundes by his exhorta-
 tions and instructions, then many could do in ma-
 nie yeares, such particuler grace had he giuen him
 from God, directing all wholly to his glory. He
 said, by the frute, the tree is knowen, and so true
 cha-

charitie by workes and effectes, not by speech, nor by external appeerance: Bretheren let vs loue, not in word, nor tongue, but in worke, and truth. But what are the markes and effects? there are two principall. The first is, if we do keepe our selues from giuinge any offence, or doing any ill to our neighbour. The second is, if we force our selues to do all the good we can. S. Paul saith first, charitie worketh no ill, and next is benigne, and good: By the first we are bound to beare no hate, or malice towards our neighbour, not to iudge ill of him, not to murmur, or detract from his fame: not to iniury, calumniat him, or do him any harme: By the second we are bound to loue him, to iudge well of him, to helpe him in his necessities, to visit, and serue him if he be sick, to pardon him if he hath offended vs, to correct him with charitie, if he hath committed any sinne. These are the signes, the effects, and the workes of a true, and brotherly charitie.

He visited the sick in an extraordinarie seruour, comforted them in their greatest dolours in that manner, that many which apprehended death as a cruell lyoness, before they see her, did willingly, and valiantlie enter into the listes, and shewed no apprehension of this last combat. For he made this passage so happy for them in regard of the future rest, and the auoydinge of the miseries of this world.

A yeaere before this blessed Father died: Monseigneur the Duke of Montpésier his son in lawe,

payd his tribute to nature, in the floure of his age, being but of the age of thirtie five yeare. He was a most noble Prince, & of most singuler pietie: he neuer forooke him duringe al his sicknes, performing diligentlie this last office of charitie, and exhorting him to dywell, as he had allways stirred him vp to good life before. I doubt not but that he had a particuler obligation to serue him, in a busines of so great importance, where he was to be in danger of gayninge, or loosinge heauen. For it is true that he was the more moued by a fatherlie charitie, and therefore hauing purposed to go to Rome to the generall chapter (he being at this time Prouinciall of the Prouince of Paris) he was stayed by the Kinge, and by his brother the Cardinall Ioyeuse, Protectour of their order, who would haue him deferre his voyage, for to performe this last dutie, which he did with an incredible fatherlie affection, as he had done to manie others. Notwithstanding att this verie time, he preached in manie of the principall churches of Paris, as he was inuited by vertuous persons, who knewe the fruit which was rendred an hundred fold by the seed of his doctrine.

As he passed ordinarilie by villages, he caused the people to be assembled together, he catechiled them, and made exhortations to them short, or long, as his leysure permitted him, saying often to his companion, that he tooke great contentment in this. For he was of opinion that it was a verie fruitfull worke, to instruct poore soules, which offend more out of ignorance, then ma-

lice. And he sayd, that he had more deuotion to this, then to preach in the best pulpitt of great cities, because there were neuer wantinge many good preachers (thankes be to God) and here they had scarce one in a whole yeare.

That it may further appeere by his discourse, how he burnt with charitie. He sayd once: What thing can be more sweete then brotherly charitie? which if it were in the world, this should not be a world, but heauen it selfe, we should not be longer men, but Angels, yea we should be Seraphins. Imagine I pray you, a citie wherin the lawe of loue and charitie is perfittly obserued. Where children do in all thinges obay their parents, and parents take great care of their childre, where man, and wife keepe inuiolatelie their troth plighted one to the other, where bretheren liue in peace, where Princes, and superiours command in charitie, and subiects obey in humilitie, where there is not one person found, which beareth anie hate, or malice toward one another, but all loue one another as themselues. When one should be sicke, all would run to serue him, when one is poore, all would succour, and relieue him, when he is sad and heauie all would comfort him, where there were noe word of anger, of detractiō, of il speech, where there were no theft, or detractiō, where there were no disdaine, enmitie, contentions, or discorde, but a perfitt peace and concorde, what would you say of such a citie, if here were anie such in the world? would you not

" esteeme it most happy? would you not call it a Pa-
 " radise on earth? would not euerie one seeke to re-
 " paire thether, and to dwell therein? Such was
 " the companie of Christians in the Primitiue
 " Church, when all their goods were in common,
 " when they sould their professions, and laid the
 " prise of them at the Apostles feete. And for as
 " much as by humane frailtie, this holy citie of loue,
 " and peace failed to the body of the Church, for
 " repairing of it, religious men haue entered, to
 " maintaine, and conserue the image of this Socie-
 " tie, where all had not but one hart, and one soule,
 " and loued one another hartily: So that (my bre-
 " theren) we ought to consider well our obligation,
 " let vs while we call one another bretheren, haue
 " the one and the same Father Iesus Christ, and our
 " Father S. Francis, lett vs haue the one, & the same
 " mother, the Church and religion, hauinge all the
 " same rule. Charitie hath brought vs to this, and
 " charitie mainteyneth vs in this state: charitie doth
 " bind vs with an indissoluble band, which being
 " taken away all good is lost, and the foundation of
 " our religion cannot stand. This is the fire, which
 " must continually burne vpon the altar of our
 " hearts. *Ignis semper ardebit in altari meo.* This is
 " the burninge gold, which must make vs rich.
 " *Suadeo tibi emere aurum ignitum.* Embrace this cha-
 " ritie aboue all things. *Ante omnia mutuum in vobis*
 " *metipsis charitatem continuam habentes.* Note this,
 " *ante omnia*, that is, before all things. If we must
 " suffer dommage in any other thing, it should not
 be in

be in charitie . If any other vertue be lost let not ,,
charitie be lost, for this being lost, all is lost. If we ,,
correct, if we reprove, if we chastice, if we giue ,,
any pennance, let it be in charity . Loue, and do ,,
what thou wilt, sayth S. Augustine. All woundes ,,
in the body are dangerous , but a wound in the ,,
heart is mortall, because it is in the heart which is ,,
the beginninge of life; Soe euery mayme, and de- ,,
fect of vertue is euill, but the want , and defect ,,
of this vertue of charitie, is most pernicious, for ,,
as much as the foundation of spirituall life con- ,,
sisteth in it. ,,

Of his Prudence.

THE SEVENTEENTH CHAP.

THis vertue beinge the rule, and measure of al
that which other vertues do shewe foorth,
made this blessed Father admirable in all his life,
and in all his conuersation . In his tender age he
shewed himselfe to be old in iudgement, in the
court his counsells were allways held most reli-
gious, and in religion, his counsells were esteemed
oracles. In both estates , he comported himselfe
with that discretion, that those that were most
apt to censure others, could neuer take hold of
him. He was in no sort enuied, and maligned of
others, noe not in the Court, where this venime
is to comon that there are fewe that can escape it.
There are many who liue in the world who are
very

very charitable, and will not charge their conscience with the least scruple of that which is euil, but very fewe of these are so prudent, that they can discreetly, and happily direct others, set them in those good wayes, which they themselues treade, and this is belonging to prudence, which is most necessarie after charity. For this is it which instructeth others, what is to be done, what waye is to be taken, when also we are to take our time to do it, and what is to be auoided in vertuous actions. This is it which teacheth vs to haue the same countenance, and the same affection, both in prosperity and in aduersity, as the hand is the same, whether the fingers be open or they be closed together. This is it which cōcurrēth stil with truth, not with amitie, which for-seeing things to come, disposeth soe of things present, that being past, they leaue not behinde them the stinge of repentance. Briefly this is it which this blessed Father possessed in that eminent degree, that if he made no great benefitt for his owne particuler, yet was he made hereby a man most seruiceable for the profit, and aduantage of others.

We haue allreadie obserued manye of his wise actions, and singularly in that particuler peace, accompanied with a generall, which he effected for the good of his countrey, when he went forth of his religion. After his returne to his religion, his brethren admiring his great prudēce, imposed all kind of charges vpon him: he was Gardien in their principall conuents, and two
yeares

yeares after he resumed the habitt, he was made Gardien of this conuent of Paris, and afterward Definitour, after that Prouinciall, and then generall Definitour. In all which he caryed himselfe so prudentlie, that if he had liued till the Generall chapter followinge, he might haue merited the charge of the Generall of the whole order.

This prudent managing of affaires, was not only for the good of his owne order, but for the benefitt of other religious men, beinge most dextrous to aduise others for the way of perfection, and often shewing them ways to ridd themselves out of great difficulties, whence they thought it impossible to rise out. Hereupon many did often visit him, and approuing his reasons, they made vse of his counsell in their busines of greatest importance.

The fame of his prudence was such, that it came to the eares of the Popes holines, and afterward seing more with his owne eies whilest he was at Rome at the generall Chapter in the fatherly care he had of the publicke good, he purposed to haue made him, an associate to the congregation deputed to consult concerninge reguler affaires, and to prouide for the necessities, and maintaininge of religious, esteeming him a man singularly well conuersant in such causes. But he was diuerted from this purpose by Monseigneur Cardinall de Guiry and by other noble persons of Fraunce, who informed him that the Kinge of France would not take well his absence from his
king-

kingdome, and besides he was not likely to accept of any such honorable charge, hauinge giuen the desie to all worldly honors, vnles his holines did laie vpon him an absolute commandement.

In the yeare 1608. Duringe the interdict of the common wealth of Venice, many orders forooke the citie to auoid the violence of the time. This B. Father beinge aduertised that thole of his order also were gone foort, hhe tooke his iourney to passe by Venice, where he was entertained with great respect of the Duke, with whom he treated these affaires for some fewe daies so prudently, that he made a reconciliation for his order, and brought them into the Dukes good grace, not without admiration of the whole cōmon wealth, and particularly the Duke, who blessed God that he had sent his Angell of peace, to reestablish the affection of the Senat towards that order.

One of the perfections in which he did most excell, was the power to reunite those that were deuided, and fallen out by occasion of any quarrell; Insomuch that many noble persons made him in such cases their vmpire, to compose their differences, hauinge an extraordinary great opinion of his prudence, ioyned with great charity.

Some of his bretheren asked him one time; Father whence commeth it to passe, that so many labour to attaine to perfection, and so fewe arriue to it? we see daily so many deuout people communic often, to pray much, and exercise much mortification, and yet after many yeares so spent,

are little, or nothing the better, at the least they shewe their imperfections vpon the least occasions. The reason is (saith he) that they be not prudent, in the rearing of this spirituall building; For they trustinge to much to their owne iudgement, they despise all sort of counsell, they be- ginne with the roose, instead of laying well, a sure foundation, and would open an entrance for vertues, before they haue made a place for them in their soules.

This answer is short, but substantiall, and wor- thy of due consideration. To make it more cleer I wil relate heere, what he spake once concerning the same subiect. To come to perfection as farr as we can attaine, he sayd that Christian prudence, did teach vs, that we must obserue three thinges, in their due and right order. The first is to purge, and cleanse our selues from sinne. The second is, to despise, and to tread vnder our feete all earthly thinges. The third is by the meanes of vertue to aspire to heavenly things; Which three thinges were expressed by the holy Ghost in the twelfth of the Revelation, when S. Iohn saw a great signe in heauen, to witt a woman clothed with the sunne, hauing the moone vnder her feete, and on her head a Crowne of 12. stars. We may say that this woman doth represent the B. Virgin, or is the Church: but att this time I may say this woman, is the image of a iust soule, and especially of a good religious, which ought first to be clad with the sunne, that is with Iesus Christ, by his grace, &

“ to shine within, and without by charity, and good
 “ example. To followe Iesus Christ, to be humble,
 “ patient, meeke, as he was: this is to be clothed
 “ with the Sun, euen as he which putteth on the
 “ roabe of a Kinge, seemeth outwardly to be a king.
 “ The second thing which this woman had was
 “ the moone, vnder her feete, by the moone which
 “ is variable, and defectuous, and neuer continueth
 “ in the same state, all worldly things are implied,
 “ as honor, pleasure, riches, vanities, which a good
 “ Christiā, especially a good religious ought to des-
 “ pise, and esteeme them as vile, and fading as they
 “ are, but she had on her head starrs, which are the
 “ third thing. All heavenly things are these starres,
 “ vertue, spirituall exercises, loue of eternall things,
 “ conuersation with Saints, and in heauen the con-
 “ templatiō of future felicitie. We must haue these
 “ starrs on our heade: that is to say in our thoughts,
 “ and in the supream part of our soule, to thinke
 “ often of them, to meditate them, and thirst after
 “ the possession of them, to aspire allwayes thither,
 “ soe that we may say as farre as it is possible. *Our*
 “ *conuersation is in heauen*, we should beare them in
 “ our heade, or vpon our heade in signe of reuerence.
 “ And indeed to beare the on our heade is nothing
 “ els, but to seeke the kingdom of God, and his ius-
 “ tice before all things: but alas how is this or-
 “ der chaunged att this day? We haue not the starres
 “ vpon our heades, and the moone vnder our feete,
 “ but contrariwise the moone on our heades, and
 “ the starres vnder our feete; We do not seeke first
 the

the kingdome of God, & his iustice, but we serch ,
after in the first place earthlie things, and vanities, ,
we desire to satisfie our appetites , to haue great ,
estates, and, reuenewes, and afterward for Cero- ,
monie to go to masse, and to a Sermon, to confes- ,
sion, & communion. So that by a foule abuse, that ,
which ought to be the principal, becommeth on- ,
lie successorie, and that which should be succes- ,
sory is made the principall, and we vse that which ,
we should enioye, and enioye that which we ,
should but only vse. And note that S. Iohn did ,
not only see starres on her heade, but a Crowne ,
made of most goodly starres. What doth this in- ,
timate to vs, but that he which should haue bene ,
a good Christian, a good religious person, and ,
should haue clothed himselfe with Iesus Christ ,
by imitation, who should haue contemned earth- ,
lie things signified by the moone, and should haue ,
caried heavenly things as starres vpon his heade, ,
by desire, and contemplation, he shall in the next ,
life receaue a Crowne of twelue most bright star- ,
res, which are meant the ioyes common to all ,
twelue singuler giftes. Foure of the soule; vision, ,
possession, fruition and contemplation. Foure of ,
the body. Charitie, or glorious brightnes, impas- ,
sibilitie, agilitie, and subtilitie. Foure of the whole ,
man composed of bodie, and soule, the companie ,
of Saintes, the habitation of the Emphyrean hea- ,
uens, a generall, and perfit satietie, and lastly a ,
perpetuall securitie, wherupon he may boldly lay ,
with confidence, that which the Apostle S. Paul ,
saith.

" faith. I haue fought a good fight (against the vi-
 " ces, and tentations of the world, and the flesh) I
 " haue finished my course in the practise of vertue,
 " I haue kept the faith (which I promised in Bap-
 " tisme: what remaineth, and resteth now, but a
 " Crowne of glory, which shall be giuen to me by
 " God, who ordaininge the lawe of good workes,
 " hath alwaies ordained the reward, and recom-
 " pence to them.

*Of his comportement while he bore the charges
 of Prouinciall, or Definitor, and of the
 qualities requisite thereto.*

THE EIGHTEENTH CHAP.

ALthough this B. Father was in the whole
 course of his life, a patterne of Sanctitie
 bending all his spirits to the practise of vertues,
 yet was he obserued at no time to be more hum-
 ble, more feruent, more charitable, more frind of
 pouertie, more mortified, more exact in the ob-
 seruation of the Euangelical counsells, then when
 he was Definitor, Prouinciall, or bore any great
 charge in the order. The title which lifted him vp
 outwardly aboue others, did inwardly cast him
 downe by the centre of abiection, & his thoughts
 were as farre from the desire of preeminencie, and
 prelacie, as the earth is remote from the heauens.
 He liued as well, or better content vnder obe-
 dience, as he did in place of authoritie, by reason
 of

of the difficulties which accompanie those places of charge. He was accustomed to say that a Prelate, or Superiour in the holy Scripture, is called a Pastour, a Father, and a Phisician, which qualities he had in an eminent degree.

As a pastour he had care of his flocke, not only of the vniuersall good of the Prouince, but of euery one of the bretheren in particuler, he watched often when others tooke some repose, to sett order carefully for their affaires, and he rose duely to matines in the Quire with the communitie, and in word, and deed he conducted all thinges holily accordinge to the rigor of the rule. As a Father he loued all alike, void of all particular affection, and alwaies did more then he commanded others to do, to take away all occasion of excuse from them. As a Phisician he had a singular care, both of corporall, and spirituall infirmities: he comforted the afflicted, encouraged the weake, and faine hearted, gaue remedies against tentations, hauinge learned much in this kind, by his owne experience. In fine, he was so laborious, and carefull in putting in execution all good offices, that certainly there could be no other recompence sufficient for his trauaile, but the crowne of glory, which he now weareth.

When he made his visite, he came to no Conuent, where (if leisure, & opportunitie serued) he made lesse then three, or foure exhortations in the Refectory to all the religious, with so great Zeale endeuoringe to raise them to the highest steppe of

the ladder of charity, and perfection, and to make them with fresh courage to passe the thornie desert of their profession, soe that they must haue bene more hard then marble which could refraine teares when they saw his cheekes all blubbered with them tricklinge downe. These visits were full of learninge, and powerfull, as he was of great power in workes, of good example, and wordes of wholesome doctrine. His words did prouoke to deuotion, but his actions did carry men forceably, and both ioyned together, were as chaines, which suerly, and strongly did drawe men to lye downe at the feete of the Crucifix, his actions needed not an after excuse, and his wordes required noe replie. He who knewe soe well to obey, knewe also how to command, proposinge to his bretheren the merit, and prize of obedience by the example of Abraham, who for hauinge obeyed God commandinge him to offer vpp his sonne Isaacke, God gaue him the greatest recompence, which can be imagined, to witt Iesus Christ his only Son begotten of his propre substance, so that in the beginnunge of the genealogie, it was written, Iesus Christ the Son of Dauid, the Son of Abraham; and after a longe recite of all the circumstances of this action, he sayd.

O my most deare bretheren see the great merit of obedience, howe God requited a true obedient man. He payd a Son for a Son, but the Son of man was offered only, and not receaued with the Son of God, not only offered but given
for

for his Son. O gift exceeding all giftes, o high fauour, and vnspokeable recompence. What can be sayd more of the meritt of obedience? If this be not sufficient to enamour thee with it, what can be sufficient? But it may be euery obedient person doth not receaue the like fauour, and recompence. Heare our Sauour. Whosoever shall do the will of my Father which is in heauen, he shall be my brother, what more, he shall be my mother, my Father, and I will be his Son.

Among his notes of obedience, I lighted vpon certaine generall propositions which he gaue for all sortes of religion, to take away scruples arising, and to make the yoke light, and easy, though in appearance, it seemeth rigorous.

1. The first is to beleue verily that God by his certaine knowledge, and infallible prouidence, had foreseene from all eternitie, that they should be gouerned by such Superiours in that state of life which they had vndertaken, & not by others, and hereby to receaue his grace, and finally his glory.

2. The second is to beleue firmly, that by the meanes of such superiours if they hearken to the, and obey them with simplicitie; God will manifest his will to them, and guide them alwaies, so that they cannot faile, nor be led into error, though the Superiour be lewd, and worse then Caiphas.

3. To beleue not only according to outward shewe, but according to the inward, and secret

iudgement of God, that their superiours who gouerne them, are to them the most beneficiall men of the world, and the most worthy, and to loue, honor and respect them for such, and not consider in them the faults which humane frailty hath attending it, being herein like to Sem, and Iaphet the good Sons of Noah, who going backward couered the shame of their father, and would not behold it, and so doinge they merited Gods benediction for a recompence.

4. To cōsider how by the vertue of simple obedience, they ouercome all the tentation of the world, the Deuill, and the flesh, and do obtaine great abundance of heauenly graces, and finally at the houre of death, they are assured that God will not call them to account for their life past, but will call for it at the hands of their Superiour, so that they haue no thing els to do, but to receaue the reward and crowne of their obedience. On the contrary side, a disobedient man, is exposed to all tentations, and deceites of the Deuill, and is not gouerned by God, and in this state at the houre of death, findeth the gates of hell open to receaue him, and Lucifer the grand Captaine of disobedient rebels, prepared to torment him eternally in hell.

5. Yet no man (saied this B. Father) is obliged to obey his Superiour in acts which are purely inward, whether they be of the vnderstanding, or of the will. As if the Superiour did cōmand him to beleue a certaine opinion, the inferiour is not bound

bound to obey him for as much as such acts are inward in the soule, which doth immediatly submit it selfe to God alone. For it belongeth to God alone to command such actions, and all others are deprived of any such right vnlesse thele inward actions, be mixed, and confounded with externall actions, for then by vertue of the externall action, the inward may be commanded.

6. We are neuer to obey the inferiour against the commaundement of the Superiour, as the Vicar against the commaundement of the Gardien: or the Gardien against the commaundement of the Prouinciall, nor the Prouinciall against the commaundement of the Generall, nor the Generall against the Popes commaundement, nor the Pope, or any whosoever against Gods commaundement. Therefore he said.

The matter of obedience, is like a clocke well ordered, the master of the clocke maketh the wheelles, and setteth their mouings in such manner, that according to the Sunne, and the motions of the heauens, there is one little wheele with a hand which sheweth, and pointeth out the houres, there is another greater, which moueth that in the middle, and finally there is on great wheele, which moueth them all, and is as it were the master wheele. Therfor if the smallest wheele will turne swifter, or slower then it is moued of the middle wheele, or the middle wheele, faster then it is stirred of the greater, there would be disorder in the clock, and the hand should not be

bound to suffer it selfe to be moued, for it ought to point out the houres, according to the motion of the sunne, and to the intention of the master workman of this frame. In like manner all religion is a clock well framed, where there are many wheelles which tourne. The Gardien, the Pro-uinciall, the Generall, the Pope, and God himselfe. The hand which sheweth these motions is the subiect. To the end then, that it may rightly point, and there be no disorder, the subiect ought to obey in that order as is formerly exprest.

7. A religious man is not bound to obey his Superiour against his rule, nor aboue his rule, but only in things that are according to his rule which he hath promised. To obey according to the rule is not vnderstood, only of things which are conteyned in it, but of all such things, without which those in the rule cannot be obserued, or which do serue for a more perfect obseruance, as regular scilence, discipline &c. In this case the subiect is obliged to practise obedience.

8. As often as there is any contempt in anie thing whatsoeuer the Superiour commandeth, though it be aboue the rule, and obedience, it is a mortall sinne. This is vnderstood only of actuall contempt, when through malice, or any euill intention this commandement is not fulfilled but is abused, scorned, and mocked, and besides this may be by vertuall, and habituall contempt when as nothing is done against the commandement of the Superiour by malice of heart, or contempuous
wordes,

wordes, and yet the Superiour, and the rule is not respected, and by a neglect, the contrarie is done to that which he commanded.

9. As often as there is any scandall in disobedience, it is a mortal sinne, though the thing commanded be neuer so small: vnles there were some other things, as that some inuincible ignorance, or the smallnes of the matter doe excuse the disobediente from sinne, but I lett them passe as things common to all Christians, in the obseruinge the commandements of God, and his Church, only I will conclude, howe he compared obedience to Iacobs ladder, by which religious mount to heauen.

1. The first degree (this he tooke from S. Bernard) is to obey freely without contradiction, as S. Paul, att the first call sayd. *Lord What wilt thou that I doe.* 2. without dissimulation. 3. chearfully without murmuringe. 4. promptly, and speedily without delay. 5. manfully without apprehensiō. 6. humbly without vanitie. 7. vncessantly with perseuerance. This is (sayd he) the ladder, these are the stepps of Angells, for true obedient men do leade an Angelicall life on earth, they are light, prompt, spirituall, burninge, enflamed with deuine loue, vnweariable seruants, assisting God, and seruinge men. Let vs clime vp ioyfullie by these stepps from vertue, to vertue, from merit, to meritt, and in the topp wee shall finde God, who will recompence vs with the vision of his glorious face.

Among many other perfections, he had this particuler grace, to discern spirits, and to knowe the inclinacions of those who frequented him. How he had this, either of his long experience, and obseruations, or by any particuler reuelation I cannot expresse. But this was certaine, that he seeldome looked on any mans face twise, that he would not knowe, or guesse very neare how he was disposed. This was noted singularly, that among all the Nouices he receaued, or caused to be admitted while he was Prouinciall, or Definitour there were very few, or none which went not on manfully and religiously in their profession. He shewed himselfe very familiar to weake, and feble spirits. He animated the stronger, and more able to trauaile: to the lukewarme, & weake hearted, he witnessed in outward appearance much rigour, against that which was in his heart, hidinge his loue, and charitie, which held the reines, and inwardly commanded in his soule. Such was his spirit of discretion, and prudence, that he became all to all, and to euery particuler person exercising his functiō, with so great glory for God, and profit for religion, that all liued content vnder him within the limits of their vocation, all honored him as a Father, followed him as a Capitaine, respected him as a Phisitian, cherished him as their owne heart, in so much that his life past cannot be called to mind of those who enioyed his conuersation, without great greife and sorrowe, for the losse of so Blessed, and so perfect a soule.

It was obserued that this B. Father in the most importat affaires, & amōg other matters in electiō of persons to those places wherupon the good of the whole Prouince depēded, & of euery particuler man also, that he might not be transported away by his owne iudgement, he had allwayes recourse to God, with fervent prayer, fastings disciplines, and other austerities to this end, and called for assistance of the holy Ghost, by other holy sacrifices that he might knowe the meritts of those, that were most worthie, and so do that which was most fitt for Gods glory and the good of others. He was wont to say commonly, that election is an humane act which apperteyneth only to reasonable men, and not to beastes, because the sensual appetite, by which beastes are moued is determined to a particuler good, but the will of man to a common, and generall good. Wherfore (sayd he) to make a good election, and choise, it is meete to repayre first to God, and to pray for the grace of his holy spirit, to implore the intercession of our holy Father S. Frauncis, to do some worke of extraordinarie mortification, and afterward to respect not the particuler commoditie of any, but the vniuersall good of the whole Prouince, and not to choose as they shall be most seruinge our turne, and more fauourable towards vs, but simply those which are most seruiceable, and most fitt to do a publique benefitt to all; And whosoever (sayd he) doth otherwile, doth not the act of a man, but of a beast.

For

For example of this he vsed the ordinary glosse vpon the first chapter of the first booke of the Machabees, which saith that Alexander, when he was neere his end, being asked whom he would leaue his successour in his kingdome after his death, answered the most worthie, and yet he had a son named Nicholas, a brother named Atrides, and he left also his wife great with child: this was an act to the confusion of many Christians, who are led by partialitie, and affection in such case. He was not also vnmindful how Pharoa before he chose a man for Superiour ouer all Egypt he made serch for one that was full of Gods spirit. Moyles the guide of the people of the Hebrues a little before his death, beinge to leaue a gouernor ouer al his multitude would not make choise of any of his owne children, or of those of his brother Aaron, but remittinge all to God, he praied for Gods holy inspiration to be directed in this, and he heard these wordes out of the mouth of God. Take Iosua the son of Nun, a man which hath the spirit of God, and lay thy hand vpon him. And after he had well, and aduisedly balanced these examples he concluded (as he was eloquent) in this manner.

“ Seeinge that an election is a matter of such
 “ importance, and a truth knowen and auowed of
 “ all wisemen, of an Alexander, which would haue
 “ the most worthie, of a Pharoa, which would haue
 “ him which had the spirit of God, of a Moyles
 “ whose authoritie is of more weight then the rest,
 who

who putt the iudgement, and triall of it to God, „
 I leaue it to your considerations who are spirituall „
 persons, consecrated to God by holy vowes, who „
 ought to haue noe other motiue, but the honor „
 of God, and are called hether to this effect, what „
 choise ye ought to make, and how ye ought to „
 request nothings but the pure honor, and glory „
 of God, and the common and vniuersall good of „
 the Prouince. „

Among the qualities which a Prelate, or a Superiour ought to haue, this B. Father recited foure, which he gathered out of holy Scripture, as soe many articles of the will of God. The first is, Goodnes of life, and therefore they are called *the salt of the earth*. The second is, the sufficiency of learninge, because they are called *the light* of the world. The third is force in aduersitie, & therefore they are compared to a *City built vpon a mountaine*. The fourth is, light of good example, for our Sauour saith that no man *lighteth a candle for to keepe it hid*, but that it being sett vpon a candle-sticke may lighten all those that enter into the house. The reason of all this is, because (saith he) man falleth into sinne by foure great euills, concupiscence, ignorance, infirmitie, and malice, which were as the foure great woundes which Prelats who are the Phisitians of the soule ought to remedy, and cure with proper Antidotes, which cannot be better ministred then by these qualities. For concupiscence of our vnruely appetites, the salt of good life is very proper. For ignorance
 of

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of the vnderstandinge, the light of learninge, against the infirmitie of free will, the citie was built vpon a mountaine, and the lampe of good example, serueth to driue away the malice of peruerse will.

How this B. Father was indued with all these qualities, it is sufficiently proued by the former Chapters; For he had eminently these two properties of salt, which are to keepe meats from corruption, and to season the vnflauory; whose only sight often restrayned others from corruption of finnes, and made others sauourably tast of those mortifications which are in themselves vnpleasinge, by becomminge to them as salt to season them. For by his example he encouraged others: and often compared a Prelate, whose wordes are not accompanied with deedes to a salt seller without salt, or to euented, and corrupted salt which is faire in shewe, and in effect serueth not for that vse, for which it should be seruiceable. Besides good life, knowledge is required to conduct others: He sayd that for this conduct there were two Keyes to be had, one of Iurisdiction, an other of Knowledge, and the one and the other ought to accompanie good life. Whence it commeth that God, sayd he, would giue the Keys of the house of David vpon the shoulder of Eliacim, not about his neck, nor att his gridle, nor in his hand. Those, weare the keys on their neck, which search prelaties to be honored and respected. Those beare them
in

in their handes which seeke to content their frindes as anie occasion is offerred, not respectinge others though more fitt, and sufficient. And those weare the Key att their girdles, who wholly seeke their owne priuate commodity, and interest, make good cheare, and liue in al pleasure & ioylitie. He added for better explication, how this light ought to be accōpanied with goodnes: that there are two sortes of goodnes, the one absolute, the other respectiue. The absolute consisteth in the loue of God, as the foundation of spirituall light, and knowledge, without which a Prelate, or Superiour is as a shipp vpon the sea without an helme, caryed with the windes of his passion, and the stretched out sayles of the vanitie of his desire: but this is not enough to haue this absolute goodnes, we must haue also respectiue, to witt knowledge, discourse, discretion, iudgement, prudence, foras much as this goodnes is a certaine rule and direction to finde meanes proportioned, and well futing to euery mans end. Absolute goodnes is the end, but respectiue is that which giueth the meanes to attaine to it. For how (sayth he) can a Superiour gouerne well which hath neither discourse nor iudgement, nor practise to knowe, & discern how he must guide this or that person? Because he must carry himselfe otherwise to the good, then to the badd, in one sort to him that is strong and lustie, and in another sort to him, that is weake, and feeble: he must rule the one with sharpnes, and seueritie, the other

other with sweetnes. A Superiour must shewe himselfe sometimes rigorus, and sharpe, & sometimes sweet, and affable, sometimes he must dissemble, and expect, other times take them vpon the present occasion. Briefely he ought to haue respectiue goodnes, & soe much the more he shall haue, by soe much he shal be more fitt to gouerne. And for this cause in elections, he is to be chosen which hath absolute, and respectiue both together, but yet he that hath more respectiue, is to be preferred before him which hath lesse.

The third qualitie wherewith our Sauour would haue a Prelate indued is force, and constancie of spirit. Lett him not be as an emptie reed light, vaine, and inconstant, lett not him suffer him selfe to be caryed away with the wind of his passions, loue, hatred, hope, feare, reuenge, but without apprehension, lett him sustaine the right, and iustice, yea although it be with perill of his life, and speake freely the truth where and when it is needfull, whether it please, or do not please: lett him haue nothing before his eies, but the honor of God principally, and the good of his Church, or religion, lett him not be an acceptor of persons, but equall to all, lett him haue no ambition to Prelacie, lett him not seeke it, neither lett him be moued to do any vnfit or vndecent thing for it. *Such a one* (sayd this B. Father) is a citie, not scituated in a valey of feare, of hope, or of his owne proper passion, but vpon a mountaine of a free hart, lifted vp aboue all earthly thinges,
and

and only attentive to the will of God. A citie of refuge for the poore oppressed & afflicted, which receaueth all, and giueth reliefe to all according to their necessitie: Such a citie as S. Iohn describeth in the Apocalipse 21. which hath the walls of gold, the gates of pearle, and in the midst of it is the tree of life, which bringeth forth fruite, whose leaues are also medicinable, such a one ought a Prelate to be, embellished with gold, and pearles, that is to say with vertue, and merits, the tree of life ought to be in his heart, the leaues which are medicinall, are his wordes of edification, & the abundant fruites his good workes. In the end the fourth qualitie of a Prelate or Superiour, is that he be a lampe shininge vpon a candlestick, that is to say, that he teach others more by example, then by word: Wherefore our Sauour did not content himselfe to say, that they should be the light of the world, which properly apperteyneth to the sunne, for as much as the sunne shininge in the world, doth it in his motion without paine, or feeling any incommodity, but the lampe giueth light to its owne cost, because it consumeth it selfe. Soe Iesus Christ who is the rule, and square of others, hath not illuminated the world only as the sunne, but as a lampe put vpon the candlestick of the house, where to lighten vs he consumed himselfe in leeing his owne life. This is so worthie of serious consideration, that this blessed Father could not thinke of it without breakinge into these wordes. O how many are
those

those now which seeke after dignities, and prelacy to shine in high place, and as the Sun to giue light without their paine, and trauaile, and not as the lampe. Do ye beleue and knowe who these are? they are those of whom Saint Mathewe speaketh in the 23. Chapter. *Qui allegant onera grauiā, & importabilia, digito autem suo nolunt ea mouere.* Who tye great and most heavy burdens vpon others, but they will not touch them with a finger. These are they who in Prelacie regard honors, and not the paines, which seeke after dignities, to liue att their ease, to be honored, respected, to receaue all kind of contentment, in fine they be sun, not lampe. We read in holy Scripture two sorts of Cherubins, the first were made of Moyles by Gods commandement; they looked towards the propitiatory, and had their faces turned one against the other. The second were made by Salomon, and put in the temple, but they did looke towards the propitiatory as the first, nether did they looke one vpon the other, but had their faces turned towards the outward temple; What should this signifie, but two sorts of Prelates where of the first made, and chosen of God, are good, holy, wise, zealous, and regard only the propitiatory, that is to say the glory of God, without turninge their eies, but vpon the knowledge of themselues; for they are lampes which giue light to the houle to their owne Cost. The others which are elected but not of God, but by the grace, and fauour of men, by subornation,

tion, and homages, and these do not looke to-
wardes the propitiatory, or the honour of God,
but the outward temple, their owne Interest,
their owne preferment, or contentment, true
funnes which increase in their splendour, but with-
out trauaile or paine. Let Prelates and Superiours
(my bretheren) which ought to be chosen propose
to themselves an other end, lett them be sale to
their good life, light for their doctrine, a citie for
the force and strenghte, a lampe for good exam-
ple, and so shal they haue all conditions necessity
required.

Of his perseuerance.

THE NINETEENTH CHAP.

THe number is great of those that beginne
well, but very small of those that end well:
but this blessed Father hauinge these wordes of-
ten in his mout, hand truly grauen in his heart.
Quicumque perseuerat vsque ad finem, saluus erit,
went forward in his good designs couragiously,
and perseuered till the end, neither did he rest con-
tented to continue in that estate wherunto God
had exalted him, but he lett no occasion nor, no
houre passe in which he did not strue still to go
forward, and aduance himselfe in vertue and pie-
tie: so that euery day wrought some change in
him, with euident markes of more perfection,
for he was wont to say that as soone as a mā giues

ouer the care and diligence of betteringe him-
 selfe daily, and profitinge in pietie, and deuotion:
 he presently ceased to be good, and so he esteem-
 ed perseuerance the mother of perfection. S.
 Paul (said he) had but a badd beginnunge, but his
 end was good, holy, and glorious. S. Mary Mag-
 dalene began ill, but ended happily, and soe like-
 wise the good thiefe on the Crosse. On the con-
 trary side Iudas, had a good beginnunge, but an ill
 end. Soe likewise had Salomon, and Saul. Those
 that end well, though they began ill, are commen-
 ded in holy Scripture, the other condemned. The
 vertue of euery good worke, consisteth in perse-
 uerance: the life of a religious, and iust man is com-
 pared in the Canticles, to the morninge, and in
 the Prouerbs to light, which goeth on encreasing
 till perfitt day. *Iustorum semita quasi lux splendens,
 crescit vsque ad perfectum diem.* Soe a good Chri-
 stian, and religious person ought to encrease, and
 goe forward in the seruice of God, as a faire
 morninge, and cleare light, which groweth on
 euen to the perfitt brightnes of the day of eterni-
 tie, where it cannot be more perfitt, hauinge at-
 tained the vttmost terme of perfection. In this
 manner Diuines do speake, who call this life the
 way, and heauen the terme, and end of the waie.

The practise of this holy vertue did not only
 appeere in this B. Father, in that he continued
 the rigor of his austerities, and the sharpenes of
 his penances, from the beginnunge of his conuer-
 sion to the end of his daies, as we haue well no-
 ted

ted before, but in many other actions which he might haue omitted without any scruple, he shewed an inuincible constancie in the prosecution of them, renouncinge in the end all sort of difficulties, and reaping much profit, where many other had lost their labour and paine. For if there were a matter which concerned the conuersion of a sinner, or the consolation of some eminent person, for the losse of some thing wherein he had taken great contentment, he feared not great difficulties in the beginninge (knowing that all sortes of spirits, are not easily moued by reasonable perswasions) but in the end he obteyned his desire, redoublinge the violence of his holie perswasions.

Howe often hath he bene scene in affaires of consequence wayting for a conuenient time, and attendinge the persons, and occasions, returninge three, or foure times without shewing any wearines in followinge the matter he had in hand, and not giuinge it ouer, till he had scene a good end, principally when the busines was of import, for the good of others, and gods glory?

Whiles he preached at Lyons, he was much grieved to see the disordered behauour of manie at the time of Shrouetide, & thereupon tooke occasion to reprove it publickly. And when as some told him that it was almost impossible to cure such an old soare, and an euill so farre growen by long custome. To the he answered. I wil do that at least which Gods holy spirit shall inspire me, and

which I am bound to speake. God I hope of his grace will giue force, and effect to my wordes, & accomplish the rest, if it be his holy will. He did so, and was so vehement against these exercises, that the zeale of his soule appeared in his face, & he obteyned much more then men could imagine; bringinge to passe that those dayes were spent in exercises of deuotion, and piety, which before were past in debauches, and sinfull vanities. He went often to visit prisoners, and made publique exhortations to them, besides particuler conferences with euery one a part, of which labour he gathered a great fruite. For some which had noe feelinge of deuotion, and would not heare of Confession, nor the Sacraments, were moued to confesse and communicate most deuouly, and did with great patience expect their sentence, whereas before they did nothinge but blasphemie. He began before Lent these holy visitts, and duringe that time, cōtinued it thirle a weeke with an earnest affection, althoughe he preached, and fasted euery day, soe that oftentimes, he had no leysure to take his poore dinner, because he would haue more time to comfort, and assist the poore soules.

The reader will excuse me, if I preuent here an obiection which may be made against his perseuerance because he went out of his Monastery sometime: but because the publique benefitt caused his departure, he merited as much in that time, as if he had continued in religion, besides
he

he practised all deuotions, that he could well vse, when occasion was offered. And God which accepteth the wills of men, when they cannot shewe the effects, gaue noe doubt the same grace to his good affections, as he had don to the very workes. And that we may see what greife he conceaued hereby, that he could not perseuere in this course of life, I will report his owne wordes, which he applyed to the religious, who after some time spent in religion should haue any desire to retourne to the thickets of thornes in the world.

He compared them to the children of Israel, who where they heard that they must fight to enter into the land of promise, a land flowing with milke and honie, they were much dismayd, and weeping all night, incited one an other to choose a captaine who might lead the backe into Egypt, forgetting what they had suffered vnder the tyrannicall yoke of Pharaon: And behold (said he) the reason why men do not perseuere in vertue! which is because they feare labour and paine, and this proceedeth from their want of consideration, and courage, or witt, that they do not see what great recompence followe short labours, and howe eternal! torments succeed their short pleasures. This is it which happeneth spiritually to a religious man, which is gon well on his way in the desert of Pennance, and hath endured much for Gods seruice, and is affrighted with certaine shadowes, which the Deuill putteth in his fancy

entertayneth some purpose to returne backe to his life past with the body, or with the soule, and sayth. Let vs make vs a Captaine, & returne backe into Egypt.

O wretched man, how is it, that thou entertaynest this idle dreame? thou hast already made a great part of thy iourney, and wilt thou now go back? thou art very neere the land of promise, and haue but a little patience, and thou wilt presently arriue there, and there solace thy selfe for euer. Thou dost not consider, that thou shalt not enioye the fruites, and fauors of Gods providence which thou hadst in religion, and in the state of grace. He fedd thee with heavenly Manna, then shalt haue no other foode but the husks of swine. He opened for thee the red sea, so thou didst passe through it, without wettinge thy feete, thou wilt then finde it closed vp, and thou wilt be overwhelmed in it. He deliuered thee from the bondage of Pharao, and now thou wilt vndergoe a harder yoke of slaauage. And because thou art not content to suffer a little while, thou wilt suffer for all eternitie; and whilest thou seekest to auoid the burden, and heate of the day, thou wilt suffer the torments of eternal flames: and whilest thou refusest some small trouble and paine, thou purchasest thy selfe infinitely farre more, and greater, both in this life and in the life to come: whereas with light and short paine, thou sufferest for the loue of God, thou mightest haue bought eternall ioy, glory, and repose. O vngratefull foole worthy

to be lamented with teares of bloud, and thou doest not see it, ô blind and miserable man.

He had alwaies before his eies many great motives to stirre vp his soule to turne al her thoughts, and affections to this holy vertue of perseuerance, as he hath left some of them written by his owne hand. The first was, the necessitie of it, for it is necessary to the attayninge of that heauenly recompence, which is giuen to vs after our temporall labour, and paine. And without this all other things proffit vs nothinge, as it is manifest, by the sentence pronounced out of the mouth of Iesus Christ, the authour of truth, and the very truth in essence. •

For this cause he compared the entrance into religion with baptisme, by which grace is receaved, and the child of darknes is made the child of light. He said moreouer, that heauen was assured to them as a portion common with the elect, provided alwaies said he, that we keepe our good purpose, which we had then, euen to the end, and that we keepe the vowe which we made: to be breife, so that we perseuere to the end, and this is the necessitie of perseuerance.

The second thing which he considered in perseuerance was the excellencie of it, whereas it is (as hath bene already spoken) the mother of perfection, for it giueth that contentment vnto vs, after we haue practised some vertue, that we thinke of nothinge more, then of the continuance of it.

The third thing was, that he knew this vertue to be the gift of God, and therefore he dearly cherished, and respected it. It is said formally, and immediately the gift of God, wherfore we must still pray for it, and instantly demand it of God, for the grace which we haue receaued of God in iustification is not sufficient for a iust man, but he hath need of new supply, and newe grace to perseuere, as S. Thomas teacheth. For although perseuerance, as it signifieth a good habitude, and vertuall meanes, by which we haue a full purpose to perseuere to the end, be in the soule of a iustified man, with grace, and other vertues; notwithstandinge, for as much as it signifieth a certaine continuation euen to the end of life, in this sort it doth not alwayes followe grace, but lett a man be neuer so holy. yet standeth he in need of new fresh ayd, and of the speciall grace of God, to obtaine this great gift of perseuerance, and herein we ought wholly to mistrust our selues, & to rely wholly vpon Gods goodnes, and mercie. Wherfore we reade that our holy Father S. Francis, after he had receaued the holy signes, and markes, and made so high a degree of sanctitie, so feared himselfe, that he answered one that called him Sainēt, that if God did forsake him he might commit all the sinnes of the world. And if S. Francis after so high fauours of God, feared to become a sinner, what may we feare, beinge so farr short of him in holines of life? Why therfore should not we mistrust our selues, and humbly begg of God,

God, that he would giue vs continuall obedience, and conformitie to this holy will?

The fourth motiue was, that he sett before his eies continually the first seruours of his Nouiceshipp, thinking it a great dishonour to him, if it should be said that his beginnunge was more courageous then his end, whereas accordinge to the common sayinge, not to proceede in the waie of vertue, is to goe backe, and recoyle: for this purpose he cited the wordes which S. Paul wrote to the Hebrewes newly cōuerted to the faith. *Rememoramini pristinos dies in quibus illuminati magnum certamen passionum sustinulistis.* My bretheren remember often the first day of your Nouiceshipp, in which ye beinge illuminated, did valiantly resist the battery of many passions, and won the victory of them by Gods grace. Euen then when all your enemies, were banded withall their force against you, I meane the world withall her vanities, riches, honors, glory, possessions, dignities, fauours &c. the flesh withall her sensualities, delights, and pleasures. The Deuill withall his artinices, tentations, ambushes, stratagems, feares, and affrights, to with-hold you from your holy purpose, and yet yee triumphed gloriously ouer all these enemies, and listēd vp the standard of the Crosse: att the same time, *venistis, & vidistis, & vicistis*, ye came and beheld them, and ouercame them. O happy day, ô memorable battaile, ô noble victory by meanes whereof, the heauens, God himself, and the Angells reioyced,
the

the earth was astonished, and hell trembled for feare: how many crownes haue bene prepared from that houre for you as conquerers? *Rememoramini pristinos dies.* Remember I say your first desire, when as ye not vnlike to vessells filled with sweet, or new wine, which boyleth, and riseth, not able to containe with you the abundāce of diuine consolations, ye were forced to burst forth with great violence, into groanes, sighes, & teares, and with danger lest the bricke vessells ouercharged with this violent entry of the floodes of the house of God, were not broken to pieces.

He beinge animated with these motiues perseuered constantly in the practise of those vertues, which he had begunne to put in vre, and was not dismayed, by any austericy, and difficultie in the prosecutinge of that vertue, wherupon our soules health dependeth, and the blessed end of our pilgrimage.

For tell me (said he) should not we esteeme him a foole, who after he hath gotten a rich treasure with great trauaile, would lett downe, and adventure all that at one cast of a die, and so leese it? How much greater is the folly of a good Christian, or religious person, who hauinge gayned a great treasure of meritts, will plaie it awaie all at once committing one mortall sinne? Therefore to preuent so great mischief. *Patientia nobis necessaria est.* Patience is necessary for you. By patience there is not only vnderstood the sufferance of aduersities, but that which is called Longanimitie, which

which is longe sufferinge, which is indeed perseverance, and stablenes of spirit in that which is good, which is so necessary for the servant of God, that without it, all is lost, and he shall neuer enjoy the promise, which God hath made to him of the possession of the kingdome of heauen. *Vt voluntatem Dei facientes reportetis promissionem.* That doinge the will of God ye may carrie awaie his promise. This is an abridgement of some of his vertues. The greatest part was only knowen to God; And for his actions most remarqueable, the Capucins (as they are farre from all ostentations, hidinge themselues from the eies of the world) haue neglected to make any exact collection. Wherin (be it spoken without offence) I thinke they haue done amisse, for his Heroicall vertues, had not only serued for a perpetuall mirror, or glasse of millions of soules, to drawe them out of the sea of the world, and to bringe them to the sanctuary of religion: but it had doubtlesly swaied much with many obstinate persōs in their sinfull life, & had forced them to admire his vertues, wherby many would haue changed their liues, and become better. For there is nothinge that doth preuaile more in this kind, then the example of such eminent persons as he was; and moreouer it is Gods holy wil, that his frindes be praised, and commended for their actions, if not duringe their liues, because the corruption of this age would call it flattery, yet after their death, where vanitie cannot seaze vpon the soule, and when as the end hath crowned the worke. of

*Of his voyage to Rome to the generall Chapter,
and what he did there.*

THE TWENTITH CHAP.

AFTER the death of Monseieur the Duke of Montpensier, the time drawinge on that he beinge now Prouinciall, ought to be present att the generall Chapter, to consult with the rest of his bretheren concerninge the state of their religion, and to giue a particuler accompt of the affaires of his Prouince, he parted immediately after Easter from Paris to be att Rome before whitson-tide. For the chapter was then to begin. And God by his speciall prouidence did so dispose, that he was chosen generall Definitor by the common consent of all the Prouincialls met together.

The length of the way, and the great heate of summer caused the kinge (that his iourney might be more ealy after he had staied him) to prepare for him a galley, to bringe him from Martelles to Ciuita Veſtia, which was but on daies iourney distant from Rome. They had the Sea & wind gainst them all along their voyage, and were shrewedly beaten, with tempestuous weather, which ceased by meanes of his prayers, not without great wonderment, and reioyſinge of other passengers, which beinge driuen by the windes among the rockes, could expect nothinge but a disastrous shippwracke. These incommodities of
the

the sea, made his companion fall into a feuer, when he was arrived at Ciuita Vestia. Whereupon the B: Father Angell was constrained to sett him on horsebacke going after him the rest of the way. This good religious man was much greiued at it, beinge ashamed to ride himselfe on horsebacke, & his Prouincial a foote. He demanded pardon of him withal submission: & Father Angel did seeke to comfort him as much as he could, layinge that God permitted this for a greater good, and that he did drawe sweetnes out of bitternes, as water out of the rocke, that at their returne they should haue more leytur to repose themselves, that they should resigne themselves to Gods holy will, and with spirituall discourse, he sweetned the rigor of the rest of the way, till they came to Rome. When he was came to Rome, the first thing, that he did after he had confessed, and visited the holy places, was to humbly present himselfe to his holines, who seeinge him prostrate on the ground to kisse his feete, he lifted him vpp, and gaue him his hand to kisse, shewinge extraordinary affection to him, and reioysinge much to see him, which he witnessed by the effects. For whiles he seiourned att Rome, he sent him every day some confiture, and such presents, which might not be vnfit for a poore Capucin to receaue, knowing well, that his body hauing bene delicately bred, and fedd in his youth, needed some kind of restauratiues after the trauaile of so long a iourney. The good Father receaued them with most humble thanks,

but

but he would neuer tast of them himselfe, but caused them to be giuen to the sicke persons of their infirmity, as he was wont to do when he had receaued the like from his frinds in Fraunce.

This generall Chapter is an assembly of the Prouincialls, of the whole order in what part of the world soeuer they are, with two Gardiens of euery Province, where there are such persons assembled, that it may be truly sayd, that this is the floure of religion, a mirror of vertues, and an Angelical armie, clothed in earthly bodies.

Here did the B. Father Angell make knowne those graces which he had receaued from heauē, and his burning zeale for the aduancement of religion, and his excellinge of iudgement in finding out meanes for that end, & his notable prudence in puttinge them into execution, which are the three pillers which vphould a regular buildinge. Notwithstandinge he ceased not sometimes to visit his holines, who gaue him freely, and with great contentment audience as often as he came. All Rome was filled with the sweete odours of his vertues, if he passed by the streetes, euerie man desired to see him, and his naturall grauitie, his comlie tall stature, and his port full of maiestie, appearinge vnder the modestie of his poore habitt, did shewe what he had ben, without any intimation of those that knewe him. If he entred into Churches, all admired his deuotion. In the Conuent all the Fathers, desired one after another, to haue conference with him, to learne

learne somewhat of him. The sick persons which lay vpon their strawe beds, receiued great consolation by his visits. To be short, hauinge no other time for him selfe, but for to say Masse, he was fayne to take the night time for the dispatch of his publique busines; and other particuler commissions which he had, yet was he as chearefull the next morninge, as if he had sweetely rested, & fell to the same taske againe.

His companion wondered at this, and taking brotherly libertie which he had giuen to him, admonished him thus, and sayd, that this great continuall labour would ouerthrowe his health, if he were not more prouident in giuinge him selfe some rest. To whom he answered, that God was to good, as not to haue care of his seruants, and that it was for him to dispose of them as it pleased him, and for them to put in practise what belonged to them: and this was a thing very remarkable, that in the thick cloudes of so many busines, he had allwayes a smilinge, and serene countenance in token of his inward ioye.

He was wont to say, that God loued nothinge, which doth not proceed from a ioyfull hart, and contentment of affection, and all those that beare the crosse, do not receaue the fruites, and benefitts of it. For (sayd he) I find, explicating the wordes of S. Paul. God forbidd that I should glorie in any thing, then in the Crosse of Christ. I finde herein (sayd he) three sorts of persons, some that salute, and adore the Crosse, but do not beare it,

nor

nor glory themselves in it, such are those which can well discourse of it and praise it much, but when occasion is presented, they fly, and abandon it. There are some others which beare it, but they glorie not in it, and these are they who suffer persecutions, tribulations, or infirmities, because they can do no otherwise, herein like to Simon Sireneus, which assisted our Saviour in bearinge his crosse, but not of good will, but by constraint.

Thirdly there are others, who do not only salute, and beare the Crosse, but they glory therein, bearinge willingly their necessities, and afflictions, reioysing in Gods holy will, and thanke God who hath vouchsafed to make them partakers of his Chalice. The last of these three sorts do only gather the fauourous fruits of the Crosse, and find glory in infirmities, life in death, sweetness in bitterness, ioy in sorrowe, and an incomparable treasure in pouertie. Whence it cometh to passe many deceaue themselves, thinkinge that perfection consisteth in enioyinge their ease with gust and feelinge, in visions, extasies, and rapt, in great speculations of the vnderstandinge, in delightfull sweetnesses of the affection. But alas it consisteth in none of these. It is in imitating our Saviour Iesus Christ vpon the Crosse, where all the Saints haue searched him, and found him, which is to trauaile for the loue of God. This is the marck we ought to ayme at, stirred vp besides by the exāple of Iesus Christ, by that our Seraphicall Father S. Francis, which was a new crucified man, and bearinge these

these holy markes. *Ego enim stigmata Domini Iesu in corpore meo porto.* The chapter being finished he beinge now to returne to Fraunce, went to take his last farewell of his holines, who gaue him audience, with wonted, and accustomed fauour, and seeing by his humble thankes, which he gaue for his presentes receaued, that he was ready to depart, he renewed againe great offer of his fauours, which he refused with great humility, as he had done formerly. After these refuses of honors, he gaue a great Crosse of gold, with two chappelers of Agats, one for his daughter Madame the Dutchesse, and the other for Madamoselle de Monpensier her daughter, and his grandchild, but this could not moue his resolution, for he was not only dead to all things of the world, but they were also dead in him, so that he had neuer accepted them, if his holines, and the B. Father: Generall who was present, had not absolutely commanded him to take them. Hauinge taken them he prostrated himselfe, and tooke his holines blessinge withall humilitie, who counselled him with Fatherly charitie to continue in his glorious designs, with promise to keepe him in his remembrance, and to witnes his affection to him as occasion should be, ether for his particuler, or the good of his religion in Generall.

His holines requested him often to go on horsebacke, and not to expole his health to the extreame heate of the leason, and of the climate, to which he was not accustomed. Which he refused

with great humilitie, beinge not willing to release any thing of the austeritie of his order. So being full of zeale, after he had taken his leaue of the Cardinalls and some other eminent persons, he departed from Rome, the tenth of August 1608. leauinge the whole citie replenished, with the odour of his exemplary deuotion and admiration of his prudence.

Of his returne from Rome, and what happened to him in the way.

THE XXI. CHAPTER.

MEn propose oftentimes, and God doth dispose: his sentences are hereby contrary to their determinations. The eyes of his providence see farther then the eyes of our affections; And because the present obiekt, beguilinge vs often vnder the appeerance of some good doth hinder vs, that we do not duly consider, nor vnderstand the greater, or lesser profit, which will redound from the end, hence it commeth to passe, that God seeinge as well the successe of our enterprises, as the end which moueth vs, disposeth often of our actions, contrary to our designes, when by his grace he imprinteth in vs a desire to do nothinge against his holy will, and to rest our selues wholly vnder his faithfull conduct.

This B. Father departinge from Rome, had many good proiects in his heade, which he could
not

not finish, because God seeing also that he had noe other obiekt but himselfe, did dispose of all otherwise for his glory.

As he came downe, the people in all places being aduertised that he was to passe by them, pressed much to see him, who after they had receaued the spirituall foode of his exhortations, thought themselues happy if they could kisse his habitt: so God would haue his holines of life testified by his actions to be knowen, and to haue some parcell of that honor, which is now due to him, and which he enioyeth for euer. You might haue seene many principall men of the nobilitie to go forth to meete him, instantly requestinge him to take vp his lodging with them. Which he did neuer accept, or very seldome, when he could retire himselfe to any conuent: for although he were neuer so poorely treated, he tooke farr more contentment to be there, then he did where there was rich plentie of all thinges, hauinge long since forsaken rich, and plentifull meanes, to embrace pouertie, with hartie, and true affection.

Religious men were as much cheered with his prelence, as secular, euery one was edified with the sight of him only, besides the fruit which they gathered, by his discourse, and conference. For as he discoursed often and most effectually of that which swayeth most in our affection, soe he hauing his spirit bent principally to a rigorous obseruance of his vowes, did speake of this subiect not without admiration, soe that one time (I

know not whether it were in Fraunce, or in Italy) speaking to the religious, and taking a similitude of the Pomegranate (he said) If ye haue obserued, the Pomegranate hath foure things. The first is the outward Rine, or barke which is rough, hard, and bitter. The second is the sweet fruite within. The third is the multitude of red graines, which are so well ordered, and sett together, that they seeme to be so many rubies. The fourth is that it hath in the topp, a faire crowne. This is an hieroglyphick of the state of religious, euery particuler man ought to ressemble this, much more euery conuent, and the whole order of religion. They ought to be sharpe in austerities, fastinges, disciplines, shirtts of hard, haire in poore clothing and treating of their bodies &c. But with this outward sharpenes, and bitternes, there is mixed inward sweetnes, the consolations of the holy spirit, the inward cheeringe, and entertaynement of God which he giueth to a good soule, the exercise of his lawe, the hope of future glory, the sweetnes which is felt in doinge good workes, and in the obseruance, of Gods commandements, and his rule, this is the sweet fruit of the Pomegranate. The third thing is the multitude of graines, the vnion, the order, the disposition, the colour. This betokeneth the multitude of good workes, the vnion, the charitie, the peace which ought to be among vs, order in all things, that no man hinder his companion, but that he ayde him, that all with one hart be mercifull, enflamed,
and

and feruent; And when they be so, what remaineth but the crowne of the Pomegranate, the recompence of eternall glory which God hath promised to vs. The consideration wherof ought to make vs thinke all paine, and trauaile, light, and sleight. He confirmed this with infinite examples taken out of scripture, and prophane authors, soe that his wordes were as piercinge shafts, which wounded the hearts of the hearers, or rather as firebrands to kindle the fire of deuine loue in their soules, and to enable them to suffer, and beare the Crosse of their master.

As he came neere to Turin, he would not enter into the citie, but said it was best to retire themselves to a Conuent of their order called Nostra Dona de la Campana: distant about a league from the towne, which he did the rather to auoid the occasion of visiting the Dukes highnes. For hauing banished all curiosity from his affection, he declined as much as he could possibly the meetinge of great persons. But he did attempt this in vaine, for by what accident I knowe not, or whether by Gods disposition for some good, he mett the Dukes highnes in the way, who after he knewe him, entertained him with all possible curtesie. He entertained about halfe an houres discoursing with him about Fraunce, Rome, and some matters of state, and religion. The good Father excused himselfe, as pressed and streightned by little time, wherupon, his highnes told him, that he would come to him the next mor-

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ninge, as he did, and passed the whole morninge
with him in the Conuent.

This night the B. Father began to sicken, and
had a little fitt of an ague, which brake his repose,
yet thinkinge that it was a matter of nothinge,
and it was only the wearines of his long iourney,
he ceased not the next morninge after he had said
masse, to entertaine his highnes againe two or
three houres, who offered him all courtesies, that
lay in his power, and prayed him to be mindfull
of him in his holy sacrifices. Of whom, after he
had taken his leaue, he went on his way towardes
Riuoly, where there is a Conuent of Capucins.
Riuoly is a little towne lciuated wel for fertility,
two leagues from Turin. This good Father repo-
sing there, purposed to haue gone thence the next
morninge after masse, which was the day of the
markes of S. Frauncis. But alas he was defeated of
his purpose; For as he was att the altar, he was
taken with a great shaking, and trembling of his
ague, that he could hardly finish masse; soe that
assoone as he had ended, he was carried into his
chamber, and neuer went of it till he had rendered
his soule in. o the handes of him that gaue it him.

Of his death.

THE XXII. CHAPTER.

THe Dukes highnes had no sooner vnder-
stood that his sicknes had made this good
Fa-

Father keepe his bed, but he sent presently his best Phisitians, and his Apothecarie to visit him, and yeeld him all helpe and comfort they could: commanding them expressely, to haue a speciall care of him, and to serue him with as much affection, as they would serue himselfe. They signified so much to him, and performed it really, sparing not paine, nor mony, and employing their best endeouours to alaiue the heate of his feuer, which was so violent, that they could do him little, or noe good.

The B: Father iudging by the extremitie of his disease, that he could not continue long, and that he was come to the end of his pillgrimage, resigned himselfe into the handes of God. But as it is the manner of the most perfect, to mistrust their meritts, esteeming themselves so much the greater sinners, as they abound more in grace, he said that if pleased God to haue compassion on him, he would yet liue, hauinge not done the penance which his sinnes required. Herein not vnlike to S. Francis who after many yeares of penance was alwaies but vpon his beginnings; And so turning his thoughts to this end, he began with humble thanks giuinge to God for the care he had of his soule, knowinge that Gods holy hand, layeth afflictions, and diseases vpon vs, accordinge to our forces, or according to such forces, wherwith he disposeth to fortifie and strengthen vs. For when we consider dolours, and afflictions in their owne

object with the eie only of nature, we haue cause to be deiected with sadnes, but since we are not only men, but Christians also, we ought by the power of grace to consider them better, and pearcing through the cloudes, of the accidents of this life, beholde cleerlie Gods holy disposition, and lift vp our spirits high, and so see the end, which is designed to all, and comfort our selues in the great profits, and benefitts which are to redound to vs thereby. This meditation sunck into the hart of this B. Father, soe that in the extremest paines of his disease, he was as thoughe he had ben vnsensible. Blessed (sayd he) are they who suffer anie thinge for heauen, their dolours, and greifes shalbe recompenced with ioy and gladnes; the more we suffer, the more we satisfie for the paynes due to our sins, this is the great mercie of God, which doth punish our sinnes and crimes in this world. For so we depart out of it with expectation of more comfort. Afterward he was visited by manie that were well affected to his order, which insteede of giuinge him comfort, receaued it from him, in soe much that they who entred to see him full of sorrowe, departed from him with great contentment, wonderinge much of his great constancie. He made them vnderstand how much it importeth to liue wel, if we will dye well, and how hard it is to come to heauen, which is a place of so great puritie.

How

Howe likewise those abuse themselves, who deferre the amendement of their liues to their end, whereas it falleth out, that selldome he dyeth well, who hath liued ill. He did entertaine them with these, and the like discourses. All the religious of the Conuent one after another visited him, whom he instantlie besought to assist him with their sacrifices, and prayers, and to begg of God pardon for his sinnes, and especiallie that he might be holpen by the last Sacrament, when they sawe fitt time, without waytinge the extremitie, wherein was danger of committinge an irrecoverable fault.

His Companion was allwayes with him, and entertayned him allwayes in spirituall discourse. He prayed him to recite deuoutly the prayers of the Romane ceremoniall, made to this particuler end for the comfort, and reliefe of sick persons. For amonge other prayers he made great account (as a good Christian ought) of those deuotions which the Church doth vse, and of the ceremonies of his order, which haue a particuler vertue for those ends which they were instituted.

He growinge weaker dayly by the violence of his disease, which grewe vpon him, he desired to fortifie himselfe, with the buckler of a true Catholick in this last action. Wherefore after he had confessed with his accustomed deuotion, he prayed them that they would bring him the B. Sacrament,

ment which he knewe, not only to be the strength of his soule, and the foode therof, but alsoe an appeasement of his bodily dolours. The Reuerend Father Prouinciall yelding to his request, although he thought he was not in such extremitie, brought it him after Mattins, accompanied in procession with all the religious of the Conuent. O what eleuation of his soule had he at the sight of his Sauour vayed vnder the Sacrament. His Cheekes becomminge vermilion red as the rose, and his teares tricklinge downe his eies witnessed sufficiently, what inward discourse he had with his Sauour, captiuatinge all his faculties, and powers to giue him thanks for so great a benefit. Before he receaued, he would followe this last actiō of S. Frauncis to dy naked, and deprived of all things, sauinge the loue of God. Wherefore he besought Fa. Prouinciall, that he might consigne into his handes, some small presents, which his holines had sent to Madame his daughter. He put also those memorialls which he had of the affaires of their general Chapter into the hands of his companion, assuring also the Fa. Prouinciall, that if he did also commit to him the other presents, that he should satisfie the intencion of his holines: and as for himselfe, he desired nothinge more then to deprive himselfe of the proprietie of the least things that could be imagined, to possesse God more perfectly. Hauing often in his mouth the wordes of the Apostle.

Mihi viuere Christus est, & mori lucrum. Vnto me

to liue, is Christ, and to dy is gaine. Moreouer he demanded leaue of the Fa. Prouinciall to renewe his vowes, and to offer them a fresh to God, the which he hauing once consecrated to God, neuer had any mind to change it, although the violence of the people tooke him from his Conuent, protesting now that it was against his will, and that whiles he was out, he allways longed after that, which he did enioy att this present. He did al this with extraordinarie deuotion, and hauinge pronounced the wordes very distinctlie, he made a brieve exhortation, but verie feruent to those that assisted him, and shewed to them the contentmēt which his solitude had caused to him: he commended much the perfection, and happie state of religion, saying that God doth drawe his frinds to it to feede them with the sweete milke of his grace, not that they should liue as they did before, the life of plants, for that is but earthly, nor the life of sensible creatures, for that is but brutal, nor the life of men onlie, for that is but humane, nor the life of the Angells, for that is but created, but to liue of the verie life of the diuinitie, for he wil make vs liue, and enioy his essence; and his essence is life, and the springe of life: with thee is the fountaine of life sayd David, so he wil make them enter into the life, which he liueth himselfe with the Son, and the holy Ghost in the companie of those, among men, and Angells, whom it hath pleased him to make worthie of so great grace.

All his bretheren standinge about him couched

as

as children about their dying Father, shewing great signes of heauines, and astonished at his feruour, seeming to heare the holy Ghost speake throughe his mouth, and exhort them to their dutie. In conclusion he with his eies full of teares, and a spirit rauished with holy deuotion demanded humbly, pardon of all, both present, and absent, which as soone as he had done, he receaued the holy Sacrament with so much deuotion, that all the assistants felt their hearts touched with a sweet compunction, and an ardent desire to make themselves worthie of so blessed an end.

The next morninge his companion seeinge him repose more then ordinarie in great quietnes of body, and spirit (as he thought) most sweetlie, and not knowing the reason of so suddaine a change, thought that it was some beginninge of an alteration, whereupon his better helth did depend. Wherefore he retired into a chamber hard by, and aduertising the religious, that they should not enter in to him, least they should breake his repose which seemed to be better, then he had al the time of his sicknes, he was absent for the space of two, or three houres, in which time he tooke a litle rest vpon a strawe bed, hauinge passed some nights before without once closinge his eies. Whiles he tooke this litle sleepe, or rather slumber, he seemed to be in a great Churchyard, where a quire of Angells, made a most sweete harmonie, he heard them with great attention, admiring at the beautie, and behauour of these heauenly spirits.

After.

Afterward he seemed to come neare a Coffin all be sett with floures, whose odour was meruailous fragrant & sweete, vpon this he wakened sodainly, and fearinge leaste the good Father had yelded vp his spiritt (for in such cases dreames do much affright vs) went to his chamber, & openinge softlye the chāber doore, he was presently spied by the sick person, who asked him frō whence he came, and how longe he had ben absent, it is about 2. houres since (said he) that I seeing you lye so quiet, I withdrewe my selfe to take some rest. I had thought (sayd the sick Fa:) that it had hardly ben a quarter of an houre, for my soule was neuer in such a calme, being as it were rapt from me, & full of such ioye, and contentment, that I can not expresse it, for it surpasseth all kind of harmonie, and other contentment whereof the sense is capable. Then his Companion knowinge that there was something supernaturall in this action told him, what representation he had in his sleepe, & how that shortened his sleepe, which the good Fa: hearing sayd to him; Speake nothing of it I pray you, but pray to God that his holy wil be don; so did he flie ostetation, & the more he weakened, & abased his body in the outward man, the more strength, & honor had he in the inward man.

This rauishing of spirit, and extraordinary serenity of his countenance did encrease more as he decayed in body, and as death came on apace, which was a great prooffe to make vs beleue, that he had allreadie tasted some dropp of that
heauen.

heauenlie deuine liquor, wherewith the B. soules are made druncke in Paradise. For this is the opinion of the best Deuines in mysticall Diuinitie, which is not contrarie to faith, or reason, that it is possible, and also permitted, to a good soule, to haue some feelinge of the ioyes of heauen before death, so that it become capable therof with a sincere will, and due preparation. And why not? seeing that God, which is the object of our felicitie in what state soeuer we be, seeing allways God in heauen cleerely, and in this life within the obscuritie of faith, can if it please him drawe the curtaine, and represent himselfe without cloude, or obscuritie, not to the eies of our body, which are too terrestriall, but to those of the soule, which are the same, after death or duringe our life.

After this extasie he seemed to haue a fresh constancie, as though he had not felt any euill at all, although the heate presently after retiringe from him, he was deprived of the ordinary mouing of his limnes. He earnestly requested that he might receaue the Sacrament of extreme vnction, as the last buckler of defence against the assaults of Sathan, which beinge more firce att such times, then at any other, make often those that are most strong, to faulter, and faint. His desire was satisfied, and hauinge receaued it with ioyned handes, and his eies lifted vp to heauen, and his hart to God, he spake thele wordes worthy to be grauen vpon the marble of eternitie, or rather
in the

in the hearts of deuout soules, that they may make vse of them in such conflicts. God be blessed, I am now fortified on all sides, and soe well armed from tope to toe, that I do not feare my enemy.

The Dukes highnes beinge much afflicted for the sicknes of this blessed Father, besides the Physician, and Apothecarie, who were allwaies with him, sent euery day some of his gentlemen to visit him, and assure him of his affection, & to know in what state he was. Therfore he was accustomed to entertaine them with spirituall discourse, giuing them allwaies some good rule how to liue in Gods grace, amidst the great splendours of court. His companion seeinge that one of these gentlemen would haue driue him into a discourse touchinge nobilitie, and esteeming that the Father drewe on towards his end, putt him in mind of himselfe and said. *Ab hoc memento pendet eternitas*. Of this moment dependeth eternitie, meaninge the moment of death.

These wordes moued him so much, that immediately throwing himselfe downe to the centre of our naught, he esteemed himselfe one of the greatest sinners of the world, and vpon this occasion he made an exhortation of the loue of God, of the nature, qualitie, and fruites of it, and of that, which we are to render in exchange of his person, or in the person of our neighbour in whom his image is represented. And this he vttered with so much seruour, zeale, and deuotion, and strength of lungs, as if he had preached in some pulpitt in
good

good state of health, and he wittnesſed to them that his heart putt in praſtiſe more then his tounge did expreſſe, ſoe that the Phiſicians and other learned men who were preſent hearing him cry ſo forceably three times. O loue, O loue, O loue of God, his face being all on fire, and his heart raviſhed on high, could not but exceedingly wonder at this, and ſaid that this ſeemed to them, rather to be the voice of an Angell, then of man.

Immediately after he called for the Crucifix, and holding it deuoutly in his handes, his ſpirit which was not weakened, ſupplied to him matter of ſeruent, and deuout meditation of Chriſts death, and paſſion till ſuch time, as his forces wholly forſaking him he contented himſelfe to ſay Ieſus Maria, with a wonderfull tendernes of ſoule, and yett lett not go his hold of the Crucifix, but kept it in his handes.

Preſently his tounge which was the inſtrument of conuerſion of ſoe many ſoules, and the Angell of conſolation, benumbed in his palate, ceaſed to do its proper function halfe an houre before he departed. And then the ſigne of his eies and handes were inſtruments of his heart, by which he wittnesſed to the Prieſt that he vnderſtood, and liked of thoſe wordes, which he ſpake to him, and aſſiſtinge him in ſo dangerous a paſſage, till ſuch time, as by a deepe ſighe comming from the depth of his heart, he yeelded vp his ſoule into the handes of his Redeemer, and was receaued into the handes of Angells.

This

This was the eight, and twentieth day of September 1608. the six and fortith of his life, and the two and twentie of his conuersion among the Capucins, that he rendered this his talent to God; who had giuen it him, and rendered it with hundred fold profit, which he had gotten by his trauaile. After his death his face changed not in colour, his eies lifted vp to heauen seemed to shewe some little smilinge, his armes lay a crosse vpon his stomacke. A man would not haue thought that he had bene dead; if his limmes being all cold had not lost all manner of heate, and feelinge. His companion in whose armes he would dy in wittnes of his affection, spake to him as yet hauinge rendered his soule. The Phisitian felt his pulse, and put his hand on his mouth, thinking that his soule was not yet departed, when it was enioyinge the recompence of his meritts. In fine his soule went from him so sweetly, that it gaue no signe of departure by any contraction of the bodie (as is ordinary) but only that it liued before, and now had no life.

The Dukes highnes hauinge heard the tidings of his death, being much grieued for the losse of so worthy a personage, purposed to goe, and see him, and honor his funerall with his presence: but his Phisitian diuerted him, because he had seene some spotts vpon the bodie of this good Father, which he thought might be tokens of the purples, and so his highnes might incurre some danger therby. Whereupon he gaue charge to
Q his

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his Philitian, to see him embalmed, and to putt
him into a coffin of leade, and couer it with a
cloth of black veluett, desiringe that he might be
so buried: as he was in the Chappell of that Con-
uent.

Of the transportinge of his body to Paris.

THE THREE, AND TWENTITH CHAPTER.

WHiles the body of this blessed Father did re-
pose at Riualy, the heavy newes of his death
was brought to his daughter Madame the Dut-
chesse, who was much afflicted with the tydings
of it. Her loue answerable to his Fatherly loue,
would not permitt her, to leaue his bodie so far
of from her, & therefore tooke order that it should
be transported to Paris, she sent for this purpose
the Gouvernor of Dombes in Sauoy, to request the
Dukes highnes both in her vncles name the Car-
dinall Ioyeuse, as also in her owne, that he would
not refuse his consent to the remouinge of her Fa-
thers bodie. His highnes accorded to it, yet very
sory he was that Piedmont should be deprived of
that rich treasure, hauing already found & knowen
the profit of it by many effects, whose soule was
powerfull to assist the necessities of those, who
had recourse to him for his intercession to God.
He was taken thence with many teares, and great
sorrowe, the Dukes highnes had three sonnes.
Monsieur the Prince Maior, M^oseigneur the Cardi-
nall,

nall, and Monsieur the prince Thomas, who assisted there with all their trayne, and bearinge great torches of white wax in their handes, accompanied the body on foote two miles from Riuoli, doing him this honor due to his pietie, att the remove of his bodie, which they could not do before att his death, nor at his buriall.

There was foure religious of his order which were all ways about his coffin, and followed it (as they had commandement to doe) enen to Paris. Through the villages as they passed, the Curatts with the people came out to meete the Corps in procession: the townes where there were manie Ecclesiasticall persons assembled, they did the like in generall processions, and did thinke it a fauour from heauen, that this precious Iewell passed by them, hopinge to obteyne thereby the influence of some particuler grace by his meanes.

When he came to Lyons, the principall persons of the citie came to receaue him, and all the clergie & Religious went out with a great number of torches, and lightes to conduct him to the Conuent of the Capucins, who were attended with such multitudes of people, that they could hardly passe.

Madam Dutchesse of Mercœur earnestly entreated Macã the Dutchesse of Guise, that she would lett her haue for a present the heart of her father, to be kept as a precious relique in the Conuent of the religious woemen of S. Clare, called otherwise daughters of the passion, which is one of the

most goodly monasteries of this order, and a wittnes of the great pietie of this Princeſſe, which cauſed it to be built in the ſuburbs of Saint Honore, right againſt the monaſterie of the Capucins, to the erecting whereof, this good Father had contributed all he could by his good aduiſe, and employment, and had preached there the firſt day, when the firſt twelve were cloſed vp, att which time Monſieur the Cardinall of Gondy performed the reſt of the office.

There was ſome difficultie made in yeldinge to this demand, for as much as the heart hauinge ben put, and cloſed within the body couered with lyme, and ſome ſweete herbes, when his highnes cauſed it to be embalmed, it was thought that beſides the naturall courſe of all the parts of the bodie, there had ben ſome corruption cauſed, and haſtened by thoſe thinges applyed, notwithstanding theſe reaſons his body was opened againe att Lyons in the preſence of the Gouvernour of Dombes, of Monſieur Preſident, & ſome others, and his heart was taken forth as ſound, freſh, and bloud-ruddy, as att the houre of his death, not without great aſtoniſhment of all thoſe that ſawe it. The ſame day the office was ſayd for him, (as it was in all other places where his body ſtayed) and the preſſe of people was ſo great, and the clamours and cryes ſoe lowde, both of people without, and within the Church, that a Father of the order being to make

a Funeral oration, was constrained to begin with these wordes. Silence people, silence.

After the office they departed, and went on their way towards Paris, whereof the inhabitants of Neuers beinge aduertised, and seeinge so precious a Jewell att their gate, went out to meete him in great toopes, with an incredible reuerence and deuotion. They did him the same honor as he had att Lyons, and the next day the Bishopp withall solemne ceremonye, conducted him after to the barke, not without the great shouts of many, and teares of others: in the like manner he was receaued in all places. The eleuenth of Iune his body came to Paris, and was receaued with that respectfull deuotion as may be well admired, but not expressed. The Capucins went forth to meete his body a league out of the towne, accompanied with a great presse of people. All the household seruants of Madame the Dutchesse his daughter, went forth also two, and two, on horsebacke in moorninge weedes. The Capucins came after in the same order, euery one carrying a light of white wax in his hand singinge the office, and suffrage for the dead, according to their ordinary manner of plaine songe. After followed the body carried betweene two mules, couered with a gray cloth as the beere also was with a white Crosse of cloth (forso it was ordered by Monseigneur Cardinall de Ioyeule accordinge to the direction herein from his holines) And there followed a great companie of Knights of the

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two orders of the Kinge. Amonge other Monsieur Duke of Elpernon his brother in lawe. Monsieur le Grand the master of horse. Mōsieur de Roquelaure, and many others, in whose face a man might haue reade the sorrowe of their harts, not for the losse only of so worthie a kinsman, but such a spirituall Father, who duringe his life taught them the way to heauen by his holy exhortations, and encouraged them to surmount al difficulties with manly courage whatsoever they were, by his extraordinary manner of vertuous life. It was thought that there was aboue an hundred thousand persons, within the street, or in windowes, or Coaches, who were the beholders of the reception of his bodie. And besides these great multitudes, att Paris there were fourteene parishes which accompanied him from the country rotind about, and the deuotion of many was so great towards him, that they could not be kept from cuttinge some little parcells of the cloth which couered the biere, takinge also the floures wherwith it was sett, to keepe them as reliques.

The Capucins watched all the night about the body, and the next day had a solemne seruice, wherat Madame de Guise his daughter was present, who by her constancie made knowen a vertue surpassinge nature: all the principall Signeurs were also present. After the seruice he was buried before the high altar of the Capucins, where they haue permitted contrary to the custome of
their

their order, that this inscription should be graued vpon a marble stone.

Hoc tumulo sunt ossa Reuerendi Patris Angeli de Ioyeuse olim Ducis, Paris, ac Mariscallis Francia, & in Prouincia Occitania proregis: qui in ipso etatis flore, vt totum se Christo addiceret, tot honores, & opes abiecit, & ordinem Capucinorum ingressus in eo reliquum vita transegit, singulari pietatis, & humilitatis exemplo, in quo tandem obiit, cum pro secunda vice esset Prouincialis Prouincia Francia, & Definitor Capituli generalis, anno Christi 1608. 4. Calend octobris.

Henrica Henrici Montispenseri Ducis vidua Patri charissimamarens posuit.

In this tombe are the bones of the Reuerend Father Angell of Ioyeuse, heretofore Duke, Pere, and Marshall of France, and Lieutenant of Langedock, who in the very floure of his age, that he might giue himselfe wholly to God, despised so many honors, and riches, and entring into the order of Capucins, spent therest of his life in it with singuler example of piety, and humility; wherin he died att length when he was the second time Prouinciall of the Prouinces of Fraunce, and Definitor of the Generall Chapter in the yeare of our Lord 1608. on the fourth of the Calends of October.

Henryett the Widowe of Henry Duke of Montpensier mourninge, caused this to be done for her most deare Father.

THE FOVRE, AND TWENTITH
CHAPTER.

GOd is pleased to honor much his frinds, and when it pleaseth him he rayseth them to the topp of greatnes, and maketh their actions soe much more honorable, and memorable amonge men, as they haue sought to keepe them hidden from the eies of men, when they performed them. But as there ar diuerse waies to come to heauen, so God draweth vs, by diuerse contrary meanes, as his grace freely giuen are diuerse, and vocations much differinge one from an other. For some take the way of Angelicall counsells, others do content themselues with treadinge the great beaten way of Gods commandements. In fine as in the heavenly Hierusalem there are twelue ports, by which euery Christian soule may, if it will, enter, so, God vseth diuerse meanes to make known the glory of his elect: his purpose is but one which he hath to make appeere glorious, but his waies to that end are diuerse by which he carrieth them, and bringeth them to haue glory. He maketh great account of prompt obedience to their callinge, as that was of S. Mathewe. In others he maketh the effects of an extraordinary conuersion shine most brightly, as he did towards S. Mary Magdalene. He guideth some others by the paths of some willdernes as he did S. Hilarion. Some other

other by the waye of pouertie as S. Frâcis. He maketh some to be renowned for miracles as S. Gregory, who was before surnamed Thaumaturgus, which is a worker of wonders, and all these by the greatnes of the glory, which now they enioy.

By this we may guesse what crowne of glory this B. Father hath receyued, & with what honor we ought to celebrate his memory; for what vocation was more deuine then his? For his conuersiō (I do not speake from sinne to grace, but from the world to religion) what more prompt? for his vertues were they not many, and most eminent?

But some wil aske what miracles hath he don? the discourse of this I haue reserued for this Chapter. How many Saints are there in heauen, which haue done no miracles? Iesus Christ conuersinge amonge men, did commend much the sanctitie of S. Iohn Baptist aboue all others, and yet the holy scripture doth not make mētion of any miracle of his. It is God which doth them, to wittnes to men, the greatnes of his elect, which being well known by the excellency of their vertues, he seldome doth extraordinary things: so that although Fa. Angell neuer had done, nor euer should do any miracle, there were no more doubt to be made of his sanctitie, thē if he should do hūdreds euery day. For who will dare to cal in question, whether his B. soule be in heauen? that soule I say that hath despised honors, trampled vnder his feete worldly dignities, given the desie to fortune: that soule to whom delights haue ben bitter, pleasures haue ben

trou-

troubles, contentments afflictions, the world a feareful desert, and the court a hell full of tortures. That soule which euē from the cradle sought the way to heauen, and warily obserued the wayes which it did tread, and left not it selfe in the labyrinth of marriage, that soule which being masked with the false vilard of temporal honors, saw notwithstanding her owne good, and was able to discerne it from false semblances, & also embrace it constantly. That soule, whose vertues were greater, then his noble race, & of great courage in subduinge passions, as in conquering his enemies. That soule that checked the pride of his mate the body by great austerities, & mortifications, which tooke repose, and comfort, where sensuall men finde great paine, and labour. That soule to which prayer was foode, and nourishment, disciplines sweete contentments, fastings were banquets, penances comforts, trauaile good entertainmēt, chastitie was his delight, obedience was authoritie, ponertie was riches, a hard strawe bed was softer then a Downebedd, a little cell, a goodly palace, and a cloister was a city, where he had the vtmost heaped measure, and accomplishment of his harts desire. That soule patient in afflictions, modest in all occasions, humble amonge thē of his own professiō, burning in the loue of God, charitable towards his neighbour, benigne, & officious towards eueryone, prompt to serue God, first in the quire, and in all good exercises. That soule that was prudent in the conductinge it selfe and other. To be

be brieſe, that holy ſoule, which within the veſſell of a humane body, led an Angells life, whoſe cleannes exceeding the ſun beames, ſhal ſerue for a light of comfort to thoſe that will open their eies, to behold the beauty of it. And ſhould this ſoule after ſo many graces be fruſtrated of glory? What then ſhall become of thoſe vertues, aſterities, faſtings, mortifications, prayers, watchings, diſciplines, exhortations, and voyages? what ſhall become of his honors deſpiſed, riches forſaken, dignities banniſhed, and great fortunes abandoned? ſhall that patience ſerue him for nothing, when he ſuffered his beard to be pluckt contemptuouſly? ſhall that humility want exaltation, which lodged in a poore ſtable? that ſerueur ſhall it be without fruit, which made the blood flowe from his body by ſharpe chaſtice-ment? ſhall not that pouertie be richly rewarded, which made him begg, & endure hunger, where he might haue bene plentifully, and delicately treated? that loue of God, and charitie towards his neighbour, which made him leeſe his ordinary reſeſtion, ſhall they be floures without bringinge forth fruite? Thoſe extaſies, holy rapt, and muſique of Angels heard of him a little before death, ſhall it end with his life? ſhall Father Angell be deſpriued of the viſion, and ſight of God, who was alwaies the obieſt of his thoughts, his deſires, his actions, while he was a pilgrime in this life? No certainly. God is a rewarder of good deedes, he hath promiſed heauen to thoſe, which ſhal follow
that

that waie which he hath traced out to vs, and those that followe neere to him. If one of the an-
 tient Fathers durst assure vs, that the conuerſion of
 a ſinner was more to God, then the production of
 all things vpon earth, then certainly all thoſe, who
 by diuerſe graces giuen to them, haue had that
 bleſſing to cooperat, and cauſe the conuerſion of
 ſoules which goe aſtraie, do by conſequence ſo
 many miracles. Vpon this foundation, this B. Fa-
 ther ſaid, that the comming of God into a ſoule by
 grace, did in ſome manner exceed the comming of
 Ieſus Chriſt into humane fleſh. For (ſaid he) our
 Sauour comming into the world, only the ſecond
 perſon of the Trinitie became man, vniting it ſelfe
 to our nature; but in the ſoule al the three perſons
 of the Trinitie come, for as much as they three
 doe concure indiuiſibly, to the creation of man,
 ſo do they indiuiſibly concure to his iuſtification,
 and all three do adorne his ſoule with graces, ver-
 tues, & giſtes; The Father giueth perfection to the
 memory, the Son to the vnderſtandinge, and the
 holy Ghoſt to the will. The Father communica-
 teth power to him to reſiſt his enemies, the Son
 wiſedome to diſcerne good, from bad, the holy
 Ghoſt goodnes to embrace the one, and fly the
 other. The Father maketh the ſoule his daughter,
 the Son maketh it his ſiſter, & the holy Ghoſt his
 ſpouſe. The Father created it, the Son redeemed
 it, and the holy Ghoſt ſanctifieth it.

2. The comminge of Ieſus Chriſt in the fleſh
 was viſible by his conuerſation among men, but
 the

the comming of him into a soule inuisibly, is not only to other, but to him who receaueth him. For that is true which Salomō saith, that a man knoweth not whether he be worthy of loue or hate.

3. The cōming of our Sauour in the flesh was for all, for the good, and bad, for the iust, and vniust, but his spirituall comming into the soule, is not but for the iust, for God is an enemy of sinne, and will not lodge in a sinfull soule.

4. The cōming of our Sauour into this world, was for a little time, not that he would leaue the humanity which he had taken, but because he died shortly, & risen againe ascended into heauen: but the comming of the most holy Trinitie into a soule is perpetuall on their part. God neuer forsaketh any soule if he be not forsaken first.

5. The comminge of the Son of God into the world, and the descent of the holy Ghost, and all the misteries of our faith haue bene ordained, for the dwelling of the most holy Trinitie with vs by grace in this world, and eternally in heauen by glorie.

Finally this comminge of the most holy Trinitie into the soule is of so great importance that all that the Son of God hath don in this world, all that he hath endured, and wrought outwardly for the loue of vs, profiteth vs nothing without it. For what awayleth it a man that God was incarnate, what benefit is thereof his bloud, his death, his merits, his sending of the holy Ghost, and all the rest, if he goe to hell? What contentment (said
old

old Tobie) can I haue in the light of the sunne. I that am blind, and cannot see it? In like manner, what contentment can a sinner haue, which dieth in these darknes without the light of grace, which proceedeth from the sunne of righteousness, and for which end he came into the world? In this manner did this Father discourse of the production of grace in our soule as miraculous.

Miracles are certainly one marke of sanctitie, but they alone are not sufficient to proue it, we must know if the life of him whom God doth vie to manifest his greatnes be answerable, in pious & holy conuersation to such effects. He hath vied sinners in this kind, as he prophesied by the mouth of Balaam and Caiphas, both of them being bad, and impious men. He may do the like for secret causes which are knowen to him only, so that this is not a sufficient argument to proue thereby the holines of a good soule, that God worketh miracles by his meanes, but rather the exercise of vertue, extraordinary mortifications, the rigor of penances, the daily practisinge of good & vertuous workes, the continual victory ouer al his passions, all this proceeding from a particuler grace, and no common charitie of those that put it in executiō, is an assured testimonie of sanctitie, which is illustrated, and made visible to men by miracles.

And what hath ben the life of B. Fa. Angel, but a perpetual miracle, whereas it is naturally impossible that a body so tenderly bred, in the delicacys, & pleasure of the Court, could subsist in the thornes

nes of soe many austerities, with so chearefull a countenance allways, & with so noble a courage as he did, if there had not ben some thinge more the ordinary in him. I might recite many in particular, but because the religious of his order have neglected to make any collection of the, or prooffe by the signinge of witnesses beinge iuridically examined, there might be doubt made that they were not authentically, and of credit, and therefore I do lett them passe in silence. Besides my desire is no other but to excite by the reading hereof good soules to compunction, & to pietie, to austeritie of life, to the rarity, and excellencie of his vertue, to the despisinge of those things that the world most esteemeth, such examples do more then miracles.

And yet if we require them, what greater miracle, then that nine months after his buriall, his hart should be taken out of his body so sound, so fresh without any ill odour, as it is att this presēt, in the Conuent of the Daughters of the passion, kept in a box of gold made in the fashiō of a hart, and couered with a Christall of the same figure, through which it may be seene, al which is don by the deuotion of Madame de Guise.

For my part I dare avowe for a truth, that of all prooffe to declare the felicitie of a blessed soule, the most certaine is finall grace, on what part the tree shall fal (sayd the son of God) it wil lye, he would say that our life being like to a tree (because we liue as plants) death being cōming to cutt of the rootes, if we be in grace we are assured to possesse
heauen

heauen soone, or late accordinge to the measure of our debtes, which we are to pay in purgatorie: on the contrarie side if we liue with one mortall, we are vtterly cast away, and hell wil be the eternall lodging place of the soule. As long as we liue, we are still in danger of fallinge, if we be this day in the state of grace, to morrowe sin may enter. A man may be now Gods frind, and in a moment after his enemye, one that hath tresured vp manie merits, yelding to one temptation may leese it in an instant, and dying in that state, he is made companion of Lucifer in eternall flames: the reason of it is because, as long as we liue, we are free, and in the hands of our counsell. God leaueth vs betweene fire and water, to reach to which we will. Good and euill are the objects of our actions. If our affections incline to good we are happie, if to euill, we are in miserable state: we cannot accuse God of our ill that befalleth vs, our perdition proceedeth from our selues, wherfore to dy in the state of grace, and as this B. Father did, speaking to God, and pantinge after him with a hart full of loue, despisinge all things, & reputing all things as dunge to enioy his presence, such ends do aburr vpon Paradise, & without feare of change do make the soule liue in those delights and contentments, which eie hath not seene, nor eare hath heard, nor the tounge of an Angell can expresse.

The end of the life of B. Fathers Angel of Ioyeuse.



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professed to God. pag. 115. to so, lo to. pag. 118.
that vs, that is. Ibid. may selfe, my selfe. pag. 122.
their at, their seruice at. pag. 124. put into, put
them into. pag. 133. Behould there and, Behould
the one and. pag. 149. yeauen, yea euen. pag.
159. or deme, or desire. pag. 168. afflicted, affited.
pag. 170. Allurus, Aluernus. pag. 171. rust, sack.
Ibid. spinges, thinges. pag. 213. pact. part.

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1870

TO THE BLESSED
FATHER BENET
ENGLISH CAPVCIN.

A H Y M N E.

R Ose of glory comely flower
Blest by God with souerain grace
Translated to the heavenly bower
Enthroand, in that Emperiall place

Blessed BENET in thy praise
To thee this himne I dedicate
To thee my thoughts with loue I raise
Reioycing in thy blisfull state.

A burning stone from heauen let fall
To cleanse my hart that this endites
Enstruck my tongue which heere I call
The pen of him that swiftly writes.

Whilst clad thou wert in pilgrims weed
Detained in this vale of woes
Faithfull to God thou didst proceed.

To conquer the infernall foes.

For God who formed thee of claye
To thee displaid his beames of light
Whose call thou promptly didst obaye
All hostile forces put to flight.

All worldly wealth thou dost forsake

*

All

All humane glorie seems but lies
Wherin thou such content didst take
Whilst earthly loue did blind thyne eyes.
From countrie, parents, kindred, friends,
Whose loue to earth mens harts doth tie
A nobler loue thy loue vnbends
That it to God might mount more highe.
Delights and pleasures fraile as glasse
Thou dost behould with skornful eye
For they like gliding water passe
Whilst thy desires to heauen doe flie.
For Christ thy louer from aboue
Thy hart had pierct with fiery dart
Which made thee like one drunke with loue
To languish in delightfull smart
Now Christ thy patterne to draw neere
In life and death thou striust amaine
Like to the thirsty panting deere
The cristall fountaine to attaine
Of great Saint Francis Patriarke
The crosses troumpet of shrill voice
Thou ayming at the highest marke
Madst of the sacred order choise.
Of such a father thou the sonne
Yea worthy sonne of that great light
Whose life may seeme againe begunne
In thee his vertues shine soe bright.
Of God the precious gemme thou art

Besett

Besett with orient pearles of grace

Thy glorie shines in euerie part

True beawty doth adorne thy face.

Braue champion who with crosse in hand

Dost deuill, flesh, and world subdue

With it thou dost victorious stand

A terrour to th' infernall crue.

That seated on the mount sublime

Of pouertie that place of rest

Thy soule begins in grace to clime

Thy ioyes, thy comforts are increast.

And now thy hart is boarne on highe

The heavenly splendours to behould

And Christ who raignes about the skie

To thee his secretts doth vnfold.

Whose sweetnes dewing from aboue

Doth yeald thee such a blisfull rest

That soaring with the wings of loue

Thou leanest on his sacred brest.

His passion obiect of thy sight

His bodie whether eagles flocke,

To build thy nest is thy delight

There in the riftures of that rocke.

His wounds thy bookes to studie in

The supreme science is the crosse

This only thy desire to win

All other studies seeme but losse

This science in thy soule to dwell

This to bee seated in thy brest
Thy words, thy bookes, thy writings tell
The same thy life and workes protest.
The crosse thy place of cheife repose
Thy chaire wherein thou diddest preach
The bound by sinne thou didst vnlose
With it, the erring people teach.
Whom deadly poyson did infect
Thou placest in the gates of life
Their Heresies thou didst detect
With words more piercing then a knife.
And hauing burst their sinful cheines
Their harts thou takest in Peeters netts
A happy fisher he remaines
That frees men from such heauy debts.
But holy fisher let me aske
What dost thou with thy noble pray?
Thou settest her this delightfull taske
At Iesus feet her selfe to lay.
Then sweetly thou, but yett with speed
Beginst the crosse in sight to reare
Inuiting her in pennance weed
That sacred standart for to beare.
Thou faithfull seruant praisd shalt be
Whoe to thy Lord the heauenly king
In signe of thy fidelitie
Of goods receiued, the gaine dost bring.
S. Francis steps thou diddest trace

His seruour burned in thy brest
His perfect life thou didst embrace
With him thou euer shalt be blest.

I add this only to thy praise
Which seems in one all to combine
To Christ himselfe my stile I raise
While life and death in thee doth shine.

And now behould is come thy tyme
Thy earthly pilgrimage is donne
For loe thy soule become like wine
Whose mighty force doth breake the tunne.

Which mounting vpp euen as a flame
Vnto her centre swiftly bent
The heavenly quiers doe meet the same
With ioyfull songs of sweet concent.

Whoe putting in thy hand a palme
They praise, thy valour, grace, and might
Then singing a triumphant palme
Conduct thee to their princes sight.

They offer thee before that king
Whoe framing with his word a loane
Heauen, earth, with each created thing
On Cherubes wings doth place his throane.
Hee whose life-giving eye displayes
Eternall beames of light and grace
And whoe in iubilies doth raise
Their mynds to whom hee turns his face.

Hee whom the morning starrs doe laude

Behoulding thee with grations smile
Thy faithfull seruice doth applawd
And bids thee welcome from exile.
Hee then extolls thy constant loue
Thy perfect workes, thy pure entent
From which noe force could thee remoue
Nor subtil sleight could circumuent
Now stiling thee with titles great
For skorns, contempts, & labours borne
Then placing thee in roiall seat
Doth thee with precious gifts adorne.
Then commeth in a princely pace
The Virgin mother Queen of blisse
Whoe with an ouerflowing grace
Presenteth thee her hand to kisse.
Whose meekenes full of Maiestye
Such pure delights and ioyes distild
As with the streams of suauitye
Thy soule remains euen more then fild.
Then all the hoast of heauen proceeds
With himns and psalms to celebrate
Thy triumph and in ioyfull weeds
Solemnize this thy highe estate.
But first the Angells lead the quier
With their sweet sounding melodye
Whose losse and ruins they admire
With such faire stones repaired to see.
The sacred Senate next in place

In robes of purple ritchly clad
As their colleage doe thee embrace
And to thy glorye more to add,
Recount thy labours one by one
And toiles to sowe gods sacred word
Thy faithfull seruice vndergone
To preach the crosse of Christ thy Lord,
The holy Martyrs highly praisd
That life which to the world soe dyes
As all her thoughts to heauenward raisd
On God aloane hath fixt her eyes.

Then the Confessours of our Lord
Of heauens faire field the fragant flowers
New canticles to thee record
Inuiting thee into their bowers.
The ayer they with their voyces fill
On earth their eccoes doe rebound
And will thy worthy Conquests still
With an eternall troumpet sound.

The troupes of Virgins take their turne
Whoe both the world and flesh subdu'd
In whom Christs loue alone did burne
Whose song thy prayses doth conclude.
On harps and shalms, with sonnetts stoare
Like Nithingales they sweetly sing
Remaine with vs for euer more
Loe heere an euerlasting spring.

Reioyce o blessed soule reioyce

Thy

Thy blisse to more encrease doth tend
Thy wisdom made a happy choise
Thy sollid ioyes shall neuer end.

Behould the winter storms are past
Pomegranetts ripe, faire flowers appeere
The roses red their odour cast.

The turtle sings, loe haruest heere.

O thou whoe dost in heauen reside
Exempt from feare of deaths annoy
How well were former paines emploid
That purchast such a waight of ioye?

Now blessed father lend thyne eares

Of pittye vnto this my crie

That sighing in this vale of teares

My thoughts to God may swiftlie flie.

Regard from heauen her sad complaints

Whoe still doth languishe in exile

And thou who raignest with the Saints

Procure noe spott her mind defile.

1

**THE MIRACVLOVS, LIFE, CON-
uerſion, and conuerſation of the Reuerend
Father Bennett of Caſeild an Engliſh man,
and Preacher of the order of Capucins. Of
his Country, birth, and education.**

THE FIRST CHAPTER.



THERE are not more vertuous effects, then those of Gods providence which are powerfull to rouse ypp a soule, and to drawe it from the vanities of the worlde, to the learche of the Soueraigne good. But they are so full of excellence and obscuritie, eyther in theyre cause, or theyre essence, or in theyre end, that wee muste haue our vnderstanding wholly perverted, or els ingeniously confes, that they are beyond the bounds and limits of our reason and knowledge to comprise them. There is noe man ignorant that they are, for wee feele the, and taste the fruits dayly: but to iudge of the worthe and value of them, or to knowe what perticular motive inducerh God to bring them to light, this is a matter that the Angells themselves doe not knowe.

The Reuerend Father Bennett of Canseild, whole life, conuerſion, and conuerſation hath not only beene miraculous but a cōtinuall miracle, will serue for an euident prooffe of this

2 *The life of the Reuerend Father*

truth: For hee which had sucked heresy with his mothers milke, and in his birth was seized with death, grew to bee nourished and fedd with the sweete liquoure of grace, within this Seraphicall order, the moste hard and austere of all others, to subdue the passions of the flesh, wherein ^{he} many liued many yeeres. In his death hee was made partaker of a true and happy life: hee which from his cradle was tainted with the impurities of Puritans, and tooke contentment therein, was clesed from this filth, and brought into the bosome of the pure, and true Church of God, the Catholique, Apostolique, Roman Church; And his soule shining with an extraordinary puritie, by an extraordinary measure of Gods graces and benedictions, vowed an irreconciliable enmitye, both in tongue, and harte agaynst such impuritie, after hee had discovered the odiousnes of it: Hee who in his former thoughts and designs, aymed at nothing but at the glory and greatenes of the worlde, and had noe feeling or care of heavenly things, soudainly was soe changed, that hee despised all the pompes and vanities of the worlde, and fixed all his thoughts vpon the bettering of his soule, and aspiring to heavenly things: Hee persevered in these holy desires, & neuer grew faynt or weary in his affection: Hee only changed the obiect, and like repentant Mary Magdalen gaue all that vnto God, which hee before had
prodi-

prodigallie emolored vpon the worlde: This was gods prouidence, which wrought this extraordinary change, which in the begining, cannot but produce a rauishment, and in the end, comforte and contentement, and likewise humilitie, and astoinshment in the ignorance of the time:

Hee was an English man by nation, and I may say, by predelstination, and benediction; whence those that are drenched and buried in errour, may see that God doth neuer refuse sufficiency of grace to drawe the forth, seeing that euen in this Realme (heeretofore a deare childe of the church, and afterward separated by Gods secret Iudgment) there are whom God doth extraordinary call vnto him by speciall grace: For although the exercise of catholique religion, bee forbidden and suppressed, yet are there many feruent and zealous soules, which will not (though it bee with perill of theyre liues) doe any thing which is contrary to Gods and the churches commandements. Therefore, as the storie of Iob noterh very perticularly to his greate commédation, that hee was of the land of Hus, where the people were malicious and greate sinners: soe hee borne and bredd in heresy, which is soe much the more venemous and dangerous, because it is masked with the name of a pure religion, meriterh the more honour, and prayse in that hee was an English man, in that hee did

4 *The life of the Reuerend Father*

ouercome the corruption of nature, and nurture, and afterward attayned to such heroicall vertues, preferring bannishment, pouerty, and austeritie of life, for the loue of Christ, before his dearest country, his plentifull meanes, and delights, wherein hee had beene bred and pāpered.

Hee was borne at Cāfeild in Essex, of a good family and parentage, his first name was William Fich, by which hee was called till hee became Capucin: From his infancye hee was of soe sweete and louely a disposition, that hee drew all mens affections to him that knewe him: His parentes loued him more deerely, then they did the rest of theyre children, and cherished him more tenderly, not knowing to what end god had destinated theire naturall fauours: Hee was the second brother of three of them; The eldest who was heyre of the reuenues and lands, according to the lawes of the contry was called Thomas, the third was Frauncis, who hauing litle left him by his parents, married a rich widowe by whome hee aduanced his meanes and fortune, and afterward for testimony of his gentrie and recompence of his publique seruice, was made a knight.

These two bretheren though brought vpp in good letters, were noe way comparable to Father Bennett; who beyond his naturall inclination, wherein hee did exceede, did shewe
by

by effect, that hee was carryed to his studies with an extraordinary desire: Hee spent in his tender age whole nights at his booke, and did not willingly conuerse with any, but those of whom hee myght learne somewhat. Hee tooke noe pleasure in any recreations that drewe him from his studyes, in soe much that when his Brethré, & some other gētelmē, who were brought vp together vnder the same master, would take him to goe a hūting, (in which sporte hee more delighted then in any other) hee would eyther refuse to goe with them, or if hee wēt, hee allwayes tooke some booke in his pocket, which hee opened and read, as often as the least occasion was offered to him, taking more contentement, in readnig some passage or sentence in such a booke as hee carryed with him, then in that delightfull sporte: Many such things did hee in his tender age, and in the darkenes of error and heresye, what would hee haue done if hee had beene a Catholique, & had had the light of true Fayth?

When hee was growen to better age and which was capable of greater knowledge, he gaue himselfe to higher studies, which occasioned his parentes to sende him to the Innes of the court, there to studye the common lawe: This good Father aduanced himselfe soe much heerein in a shorte tyme, that those who were not wittnesses of it, could not beleene it. But when it pleased God of his infinite mercye,

6 *The life of the Reuerend Father*

to shewe him the beames of his truth, through the clouds and foggs of here'ye, wherewith his soule was infected, they did soe lighten his soule, that in one moment hee was wholly changed into an other man. for whereas before hee was teruent in his studie of the lawe, hee became slack and cold and whereas before hee was pleatant and a loue of companye, hee became melanchollyck, and a freind of solitarynes and much retired: yea nowe hee began to enter into mature consulation with himselfe, beeing driuen into many perplexed thoughts: For on the side, the beleife and religion which hee had learned from his infancy, held him as it were fettered and manicled, besides that, it was the common religion of his country and of the greatest parte of his kindred and freinds: on the other side, he conceaued greate scruple and matter of doubt concerning the truth and veretie therof, soe that hee knewe not what resolution to make: but God made him by his diuine inspiration to consider the glorious crownes which are reserued in heauen for the recompence of good workes, and the eternall torments which are prepared in hell, for the soules of sinners, which of all good inspirations is the best and the most forcible.

Hee continewed some fewe dayes in this estate, feeling these spirituall combatts in his soule, which God did more and more augmen

The

The cause whereof hee could not comprehend, till his miraculous conuersion was effected, which it hath pleased God that hee hath left written with his owne hand, to serue for a motiue to others, that straye out of the right waye, and to giue occasion to Catholiques to admire the effects of gods prouidence, to humble themselues, and to giue vnto God immortall thanks, for those graces which hee hath soe freely and graciously giuen to his creatures. It hath beene already, printed by some one (who desirous to conserue the memory of this blessed man, hath preuented me) but because the rest of his life and actions, which are of very greate importance, to serue for a notable example vnto others, was not adioyned to it, I haue thought it fitt to putt all together in one story, that so it might bee more perfect, and more available to the edification of others, and thus the storie doth begin.

His exclamation vpon the state of this present life.

THE SECONDE CHAPTER.

Although the disorder of my life past, compared with the strict life of ancient Christians, or examined by the iudgment of those of our tyme, may seeme euill, wicked and monstrous, yet was it soe shadowed and coue-

8 *The life of the Reuerend Father*

red with the iniquitye of the tyme, abounding with vitious and lewed libertins, that it could hardly bee discerned and condemned for such; For euen as black beeing neere to white, doth more playnly appeare, soe when it is mixed and confounded with black, it can hardly bee distinguished: The same may I say truely of my lyfe, the darkenes whereof compared with the candor of the life of old Christians, or the puritie of those that are good in this age, would presently bee discovered: yett hauing ledd my life in the black darkenes of this present age, it seemed not soe fowle as indeede it is: For since the lamentable change of the Catholique sayth into herefye, since the ouerthrow and contempt of the vniuersall Apostolique Roman sayth in our Realme, the consciences of men haue beene soe stretched and enlarged, the reyne of concupiscence hath beene soe slackned, that all honestie, vertue, and good life, hath beene forsaken and abandoned, and on the contrary side, vice and iniquitye hath wholie swayed and ouerruled the same. I would to God my words were not true, but experience doth manifestly shewe, what I say to bee but truth:

For first of all, how are mens consciences stretched in traffiquing one with an other? How litle, or noe fidelity, is there now in mutuall promises? what cunning dealing and cosenage, is there practised euere where? what
(small

small hold is there of mens words and credits? Neede wee not now more bonds and writings, to borow but twentye angells, then was needfull in tyme paste to buy soe much land for euer? Noe man trusteth his neighbour, neyther would I counsell him to truste him: As for sacred oathes, which ought to bee inuio-
lable, alas men make marchandize of them, and sell them for monye: And for concupiscence, whoe seeth not that it is withheld by noe bridle, men following theyr liberty and pleasures, like brute beastes? But for this I had rather passe it ouer slightly, then to prooue it by many particular examples: And why should it bee bridled or kept in, if (without giuing any consent vnto it) it be iudged a mortall sinne, as master Charke and other ministers his companions doe teach? and that all wee doe, are mortall Sinnes, as Protestants hold?

Moreouer, if any man giue almes, or doe performe any other good worke, hee shall not bee reputed a freind of protestants, but be esteemed; (as they ordinarilie terme it) a merit-monger: and one that seeketh to saue himselfe by his merits: As for Hospitalitye and releife of the poore, it is almost quite neglected, especially among theyre church men, who eyther mayntayne theyre wiues or concubines, vpon the goods of the church. And as for fasting and Prayer, which our Sauour hath soe often recommended to vs by words and wor-

10 *The life of the Reuerend Father*

kes they are soe litle esteemed that hee which
 fasteth vpon the eue commanded by the holy
 church, is called a Papist, and long prayer is
 stiled a Monkish act. And finally to vse the hel-
 pe of the Sacraments against sinne, is reputed
 enmitie against the state: but to confesse, to
 reconcile others, or to bee reconciled, yea but
 to carry about him holy things, as Agnus Dei,
 Medalls, a Crucifix or graines that are blessed,
 or but to bee in companie with a priest, this is
 noe lesse then a crime of treason to his Prince,
 and country: But hee that will take a more
 cleare view how vice, and inquitie are ex-
 alted, lett him but obserue how sinne now
 raigneth in all states and sortes of life, and hee
 shall finde that all manner of greuous sinnes
 are committed, as freely and loosely, as if they
 were not such: Soe doe they (confirming the
 woords of holy scripture) *drinke Sinne as water,*
 which is one of the great sinnes of the worlde;
 and of the six things hated of God, the one is,
 to haue our feete light and swifte to run-
 ne to euill.

And to examine further some other points,
 what litle honour is there geuen to Gods
 maiestie, whose name is soe blasphemed in
 swearing and forswearing in all discourses,
 that hee is scarce esteemed a gentleman or a
 man of courage, which hath not learned to en-
 terlace his words with many oathes and blas-
 phemies: Theyre Sundayes and feastes, how
 are

are they neglected when on these dayes, there are more idle persons walking vp and downe the streetes, and in Saints Pauls church (which is made a walking and talking place) then there is on others: nay euen Sunday is a day designed for bearebayring, and euen the howre of theyre seruice is allotted to it, and indeede the tyme is as well spent at the one, as at the other: I neede not speake of profanation of feastes, which the Puritans will not approue at all. For rancour and mallice, doe they not raigne vniuersally through the wholle Realme? As for defamation, detraction and rash iudgments, men make noe account or reckoning of them; what diuisions and debates are there in euery parish? And for the moste parte the minister is a principall man in mayntayning them: If wee speake of couerousnes; is not hee to bee iudged a theeefe, which desireth the goods, lands and possessions of his Neighbour, I meane in the pretence of God? and who bee there among them, whoe lye not still in ambush, and secretly suborne spies, to informe them, how they may take any leest aduantage, how to seaze vpon other mens goods?

I will omitte to speake of Iustice, which is corrupted among the principall Iustices, and it is not long since they accused one an other in theyr highest court of Iustice: This is but too euident, when wee see dayly soe many
iust

12 *The life of the Reuerend Father*

iust persons. Preists and other Catholiques vn-
iustlie imprisoned, theyr goods spoiled, and in
the end themselues cruelly putt to death and
all vnder the cloake of iustice.

I will not discover more detestable finnes in
in the greatest persons, who will not abide
that they bee touched: But all the other for-
mer finnes, and many other, are soe common
in all sortes, as if they thought there were noe
God at all, or if there bee, they seeme to be of
those of whome the Prophet speaketh. *Our
lord will not see it, neyther will the God of Iacob be-
hold it:* Neyther is it to bee wondered, that
they keepe Gods commandements noe better,
sithence they are not incired and moued by
theyre ministers to keepe them, but they bold-
ly preach, and teach by theyre liues, and by
thire doctrine, that they can not bee kept: our
saviour sayth; *My commandements are not heauye,*
and they say they are most heauie, yea impossi-
ble: our saviour sayth. *My yoke is sweete, and my
burden light,* and they teach that it is sharpe, yea
vnsupportable; our saviour sayth. *If thou wilt
enter into eternall life, keepe the commandements:* and
they teach that wee muste enter into it by only
faith, is it not likely that such a life proceedeth
from such doctrine? For what wonder is it, if
such fruite gowe from such seede? Heresie and
Schisme, bring forth noe better. Heresy and
bad life, doe goe together; Therefore Saint
Ignatius sayth; Flye the breath of iniquitie, flye
the

the diuelish doctrine of Heretiques, out of whose mouth proceedeth an infection, which poisoneth the wholle worlde: Heresy (sayth this holy Martyr) is without God, Heresy is an inuention of the deuill. What faithfull English harte is there, which doth not weigh the complaint of Saint Basil in his tyme, saying. Good doctrine is subuerted, those who ought to feede the flock of Christ with the truth, are forced to bee silent, the mowthes of good teachers are closed vp, and blaspheming tongues doe ryott, holy places are prophaned, the better and wiser sorte of people come not to the churches, where doctrine acceptable to God and good men is taught, but they are forced to liue in desarts, lifting vp theyre handes to God with sighes and groanes, and many salt teares: This is the state of our poore country, since Catholique Religion hath beene ouerthrowē; There hath beene as it were the generall deluge of vice and iniquitye, and the very outward face of all vertue and honestye, hath beene thus disfigured: Wherevpon it came to passe, that my enormous manner of life, appared not soe foule in this miserable country, as when it was in an other Ægipt, the darkenes wherof wree so grosse and so palpable, that they might in a maner bee cutt with a knife.

14 *The life of the Reuerend Father
What hee was, and what hee was become, how
hee doth deſert his life paſt, and embrace a
newe life.*

THE THIRD CHAPTER.

IVſtly may it bee ſaid with Saint Policarpe:
O god vnto what time haſt thou referred
vs! Alas what time is this, what people, and
what manners doe wee now beould. Fayth
is exiled, the church deſpiſed, vertue is ridd-
den vnder foote, and vice is exalted! Alas ſay
I, ſinne, hereſy and Schiſme doe now raigne,
This is the time wherein I was borne, brought
vp, and nurtured among theſe people, and in-
fected with their manners; This was thy or-
dinance, ô God, ſoe it pleaſed thy diuine ma-
ieſtie and prouidence, that I ſhould bee borne
in theſe vnhappy times, and participate of their
miſeries by following them. Thy waies and
Iudgments. ô Lord, are inſcrutable, thy wiſ-
dome is infinite, and thy mercies without nū-
ber. O depth of the riches, of the wiſdome,
and knowledge of God, how vntearchable are
his iudgments, and his waies incomprehenſi-
ble! There is noe number of his wiſdome,
and his mercy is aboue all his workes. To
thee will I allwaies ſing a canticle of prayſe,
and offer to thee thankſgiving. For notwith-
ſtanding all theſe dangers, thy bounty hath
not forſooke mee, but calte mee into an
other

other mould, and changed my sinne, to my benefitt; I cannot but consider my headlong courte and desperate life, which I ledd wandring from thee. As a losse sheepe I straid; when thou ceasedst not to looke after thy seruant. For how barbarous and brutish was my life, which I passed ouer out of thy holy church and without the helpe of her diuine sacraments? Can he bee stiled a Christian, which neuer receaued the sacrament of penance, nor of the Altar? neuer heard masse, neuer assisted at matins, or euen song, nor euer sawe Preist in all his life? such an one was I, wretched and miserable man, and vnworthy the name of a Christian. O lord remember not the offences of my youth, nor my ignorance, There was nothing els to bee seene in mee, but a superficiall shewe and outward appearance of a carelesse Christian: For if I were not then a branch of the true vine, how could I bring forth good fruite? If I were not a member of the body, what seruice could I doe to the heade? But such I was not then, for he (as a venerable Author well obserueth) is not worthy to haue God for his father, who hath not the church for his mother; soe then I liued in body, but was dead in soule, I dayly broke thy holy commandements, I dailie committed mortall sinnes; All my life paste was nothing but a heaping vp of sinne and horrible offences. I prouoked dayly thy wrath and
in-

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indignation agaynst mee: my conscience did torture mee, and the inward and secret partes of my harte, did reprove and frett mee; Auarice and couerousnes did wring mee, pride did ouerwhelme mee, enuie did consume mee, concupiscence did inflame mee, luxury did imprison mee, gluttony did transporre mee, drunkenes did confound mee, detraction did rent mee, ambition did supplant mee, discord did trouble mee, anger did vexe mee, lightnes did carry mee away, negligence did oppresse mee, hipocrisie did deceaue mee, flattery did abute mee, fauour did pusse mee vp, and calumnies did prick mee. But thou o lord art he which wilt deliuer mee from all these peruerse nations. These are they with whome I haue haunted, whome I haue trusted as my frendes, obeyed as my masters, serued as my lordes, beleeued as my counsellors, conuersted withall as my citisens, and dwelt freindly withall, as my domesticall cōpanions. And yett o lord thou tookest not away thy grace wholly from mee, neither didst wholly abandon mee, noe not then when for the space of seuen yeeres, I liued soe perillouslie, in a place soe full of dangerous snates: which tyme I spent in feeding my fancye with the vainties of this place, and tooke my delight in the ordinary pastimes of that place: Alas how often haue I beaten the streetes in idle walking? how often haue I runne to plaies and comedies? how many an idle

idle turne haue I made in Saint Pauls church,
now so prophaned? how often haue I runne
to dauncing and fencing Schooles? If I spent
any time better then other, it was when in
the Inne of the middle Temple, I read for fa-
shion take some booke of the common lawes;
In this extremitie of dāger, did others despaire
of mee? noe surely, for such was alas the
blindnes of men that I was esteemed forsooth
a yong man of great good hope, whē it did not
appeare, whether I liued like a Christian or
noe: For can I hould this a Christian life, or
thinke that my sinnes were but small? No sure-
ly, but rather with the prodigall childe, am
bound to say: Father, I haue sinned against hea-
uen, & before thee; I am not worthy to bee cal-
led thy sonne. Alas I tooke the broad way
which lead to Hell, and destruction and noe
man reprooued mee, noe man forbad mee, noe
man admonished mee. Thou only o lord hast
cried to mee alowd that I should leaue this
monstrous and dreadfull life, but I alas, was
soe a sleepe that I heard not thy voyce. There
was such a thick clowd of vanitie before my
eyes, that it was almost impossible to see the
true Sunne of Iustice, and light of all truth: I
was so wrapt in darkenes (beeing the Sonne
of darkenes) that I loued nothing else but it,
because I knewe not the light; I was blinde
and contented my selfe in that state, and went
on thorough darkenes, to the profounde and

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obscure pitt of darkenes, till such time as it
 pleased thee to poure into the inward eare of
 my harte and instill thy most holy and soule-
 sauing cōmandements saying, *Fiat lux*, lett light
 be made and presently there was light; and soe
 the thick and foggy clowdes, which vailed my
 eies, vanished awaie; I saw thy light, I acknow-
 ledged thy voice and said, o Lord thou art my
 God, which hast drawen mee out of darkenes
 and the shadowe of death, called mee to the
 knowledge of thy certaine and cleare light,
 and caused mee to discern it. For this I render
 thee immortall thanks, that it pleased thee soe
 to illuminate and conuerte mee: I haue now an
 horror of the darkenes wherein I was, and
 more of the darke Abyss, whither I was
 going; I haue said in my harte, woe bee to those
 darkenes which tooke hold of me soe longa
 time, and curied bee that blindnes which
 would haue hindered mee from seeing the glo-
 rious light of heauen, and vnfortunat and di-
 sastrous bee that ignorance, which empeached
 mee from the knowledge of thee, which art
 my only God and lord, light and ioye, the hope
 of my soule; which hast at length soe merci-
 fully conuerted mee, and turned my harte from
 the vanities of this worlde, that shortly after
 I made three voves, of obedience, pouertie,
 and chastitie, which I purposed to keepe in the
 religion of thy faithfull seruant holie Saint
 Francis. But by what meanes hath this bene
 done,

done, o my lord, from how many dangers hast thou preserued mee, and succoured mee in all my necessities? How many greate tentations haue I found in this affaie, and how powerfully haue I beene deliuered? How often haue I delighted in vaine and friuolous things? How greate haue thy mercies beene in this my sodaine change? when I wandered, thou didst bringe mee back; when I was ignorant, thou didst instruct mee; when I was heauie, thou didst comfort mee; when I did despaire, thou didst strengthen mee; when I did fall, thou didst lift mee vp; when I was vp, thou didst hold mee; when I did walke, thou didst conduct mee; when I did come vnto thee, thou didst receaue mee; when I did sleepe, thou didst watch ouer mee; when I did crie vnto thee, thou didst heare mee. These and many other infinite benefitts thou didst conferre vnto mee in my conuersion. Thou which art the God of my soule: make mee (o lord) to knowe and acknowledge thee, and that I meditate day and night on thee, soe that noe time passe from mee, wherein I may not continually giue thee thankses for such inestimable benefitts receaued from thee. For what shoulde bee more pleasing to mee and more sweete, then to speake & thinke alwaies of thee, and soe to render thankses vnto thee, to the end that for them I may alwayes loue and praise thee, with all my harte, with all my soule with all my vnderstanding, and with all my

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force, and with the inward marrowes of my
spirit and of all my faculties and powers, and
resigne my selfe wholly to thee (my lord my
God) which art the blisse and contentment
of all those which truste in thee?

*By wath meanes hee was called from his
wordly, and Hereticall tentations.*

THE FOVRTH CHAPTER:

AFTER I had long liued in this licentious
manner like a libertin, and that it pleased
God of his infinite mercy, to recall mee, in
the sommer time, according to my wonted
manner, I purposed to goe into the contrey to
my friends to recreate and delight my selfe with
those sportes wherein youth delighteth, and
beeing come to the house of a friend of mine
my minde was wholly changed, and alienated
from any sportes at all: For three or fowre
dayes after I came thither, it happened that I
lighted on a litle booke, which I was curious
to looke vpon, and finding that it was a booke
which I had heard much commended, trea-
ting of a Resolution to liue well, I was pre-
sently moued to reade some fewe passages in
the same, yet without any purpose to reade
exactly all what soeuer might bee contained in
it; and after I had read some litle therof, I be-
gan to see the end whereat hee aimed, which
was a present and speedie reformation of the
life

life of the reader: where vpon I was desirous to see what arguments hee vsed to perswade, thereto, & if peraduenture I liked them well, I would putt them in practise. But in reading, I began to haue a remorse of conscience, and therefore I left the booke for the present, with a purpose to reade more therof the next day the which was sunday. But when sunday was come I spent it in going to the prayers of Heretiques, and partly in some recreations, and the day after I read very litle or nothing at all. But on tuesday I tooke the booke againe into my hands, and I read therein many pages, during which time I laboured to fauour my selfe, as though those torments which were threatned to sinners were not touching mee, although my conscience reprooued mee therein. But the more, I read, the more my conscience accused mee, soe that I began to assigne and limitt a time wherein I would amende my life.

But what shall I say, o Lord whilst I did not answere sufficien tly to thy holy inspirations. thou didst not cease to knock harder at the gate of my harte, soe that I began to finde my conscience extreamely oppressed, and by that meanes I became sadd & melancholliq; Then did I feele my hart perced with greefe and anguish, knowing that with these pleasures on the one side I liued ill, on the other side I would not forsake them, and reading on still, I found euasions to passe them ouer the more slightly.

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At the length, hauing read the Chapter which treated of the account wee muste make to God, I was forced in spight of my teethe to apply this to my selfe, this touched mee soe neare, and soe shooke my conscience, that I beeing not able to dissemble or colour the matter any longer, was driuen to confesse that I was the sinner againste whome these horrible paines and torments of hell were denounced. And from that time I sawe the miserable state wherein I was, and soe sought to amede my life paste. But alas, how many blocks lay in my way? How subtiltie did the old serpēt shew himselfe? heere vpon what inuentions and stratagems, did hee not vse to hinder mee? Hee began thus with me. Heereafter you shall haue better opportunitie, and shall doe it more easily; you are yet in the flowre of youre age, and what a folly is it to deprive your selfe wholly of youre pleasures and comforts? And what will your friends say to this, when they shall see you growe soe sober and sadd, yow will lees your credit among those whose esteeme you, and among the wise you will bee reputed for a foole; Againe when you shall haue tried, you will finde it impossible to abstaine from your accustomed sinnes. A good life is extreame hard and vnsupportable: looke about you, and see if there bee any that liuerh in that manner that you determine to doe. How can you liue without greate or small sinnes, si the ministers say

say, All sinns are mortall? Away with these peevish thoughts, by only faith thou maist bee saued, what neede is there of soe many things? In this manner my enemy assayed mee, and I beleevued a long time, that those were greater arguments of right reason, rather then suggestions of the Deuill.

I was vehemently tempted by transitory pleasures, and the vanities of the worlde held mee in thralldome: soe that this my new desire, was not yet strong enough to overcome the contrary, which was rooted in mee by long custome. The delights of the worlde did allure mee, and the torments of hell did affright mee; Gods inspirations did call mee, but the flesh, the worlde and the deuill staied mee; soe that my two wills, one newe, the other old, the one spirituall, the other carnall, diuided my soule; finding by experience in my selfe, how the flesh coueted against the spirit, and the spirit against the flesh. I continued three or fowre daies in this perplexed agonie, but I would not in this conflict auoid the occasions; I lamented and bewailed with teares this my vnhappy state, yet my soule refused to bee resigned wholly into thy hands. It feared like death a perfect renunciation of the world, and while this combat dured, I thought I could not subsist without my wonted pleasures.

Thus the temptor beeing very strong & well armed, inuaded mee: but thy goodnes o lord

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bridled his furie and strengthened mee, that hee did not wholly ouercome mee. This deuill I say appeared vnto mee transformed into an Angell of light, but thou didst lighten mee to knowe him well, and in the end among these dolours, and oppressions, thy goodnes gaue mee this inspiration, that although a vertuous life were very hard and sharpe, yet liuing well I should haue some good hope to enioie heauen, where as liuing in that state I had noe hope at all; this litle sparkle of hope in these difficulties, was like a litle beame of light coming from starres which shine a farre of, and did appeare to mee in this mistie & thicke fogge of darkenes. By reason whereof I tooke hart, and brake with violence all those chaines and cordes which held mee soe fast tied to the worlde; which mine enemy seeing, began to lay a newe battery against mee, which was, to sett before me his dangerous doctrine of predestination, telling mee flatly that I was predestinated to bee damned, and all that I could doe was but vaine, and saying to mee that although I were forward in well doing, and continued some yeares therein yet if I were not predestinated to bee saued I should bee damned in the end. O how this troubled mee, I was very neere to haue beene swallowed vp in this dangerous abisse: But thy hand o lord, deliuered mee by this inspiration, that on my parte I ought to doe my duety, and soe I should trie whether

whether I should bee saved or damned, which whosoever doth hee cannot perish. After all this, hee laid an other trapp for mee, labouring to make mee belecue, that all my good purposes, euen to this time, would come to nothing and that it was but a brain-sicknes stirred by the reading of this booke, and the like had happened to others and past like a dreame: For said hee, are there not many others that haue read the same as well as you, and haue they not had vehement perswasions? but who I pray is become the better for the reading? doe not they liue as they did before? And I was driuen to confesse this, hauing knowen many that had highly commended it, and yet profited nothing by it: presumest thou (said the enemy) that thou hast more force then they? while I was thus troubled, I retired my selfe as I was accustomed into a solitary place, to the end I might haue better commodity to bewaile my miserable condition: Thou o lord knowest with how many teares, sobs, and groanes I powred forth my soule vnto thee. At the length lying downe vnder a tree neare vnto a hedge where I purposed to continue my teares and lamentings, till I receaued some experimentall grace, as indeed I found, thou heardst my prayers: In this course of tentations I cannot but remeber how euery morning as soone as I waked, this onsett was giuen mee a fresh, and then I felt my selfe very melancholique, and

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almost vnfit for soe good an enterprise, yet on the one side the vnsupportable torments of hell were soe fearefully represented vnto mee, & so rigorously threatned against mee; and on the other side the inexplicable ioies of heauen were soe plentifully offered vnto mee, and thy grace did soe powerfully assist mee, that all these hindrances had noe power to stay mee, or diuerter mee from promising frankely and freely, to vndertake this happy course which I haue begun by thy holy inspiration. After this time I had soe abandoned the worlde and worldly affaires, that when I heard any speeche of them, I thought they were like speeches of madd people, or at the least like the talke of yong children, whoe talke ordinarily of vaine and ridiculous things and alwaies impertinent; yea those that had such communications, seemed to mee to bee as farre from mee, as though they came out of an other worlde, or out of a region farre distant; soe farre had Gods grace now preuailed with mee, to drawe mee from the worlde.

How hee was doubtfull in faith; and howe hee purposed to stuaie: what a vision hee had while hee was abroad in the fieldes.

THE FIFTH CHAPTER.

HAuing abandoned all letts, and hindrances caused by the vanitie of the worlde, I
resolved

resolved now to putt in practice how I could
serue God: but presently an other tentation
tooke hold of mee, which afflicted mee worie
then all the rest, (to wit) what religion I should
embrace: but thy mercies, o lord, which aided
mee before, shewed themselues more clearly
to mee heerein; For when I had considered
how the Christian world was lately diuided
into diuers formes of Religion, and seeing how
our Country of England, did hold a kinde of
Religion differing from the rest, and reflecting
how I had beene alwaies bredd and brought
vp according to that Religion, without euer
knowing any other: these things beeing deba-
ted and discussed in my vnderstanding, occasio-
ned in mee much doubt which of these I should
embrace: As I thought, I sawe wise and learned
men on both sides, which made mee doubt soe
much the more what I should doe: And this
made mee soe much the more anxious, because
I feared that I could not attaine to the perfect
knowledg of this matter. O said I, what an in-
finite labour is this? Into what an intricat la-
byrinth am I fallen? But thy holy inspirations,
o lord, alwaies assisted mee, which willed mee
not to despaire, but rather to assure my selfe,
that in vsing good meanes I should obaine my
desire; where vpon I returned to London, the
monday following, to gett some booke which
handled the controuersies of religion, that bee-
ing at my lodging, I might examin them bet-
ter,

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ter, and also more cōueniently pray, fast, watch, lye hard, and doe such things as I thought good to ioine with my studie; And although I knew that in the opinion of protestants (to which I also was then enclined) such exterior actes would little auaille mee, yett I would needes see what fruit might followe heereby, delcating in this manner with my selfe; If they doe not profit mee, yet at least they cannot hinder or hurte mee. Beeing thus resolved to studie, and to bend all my witts to the search of these difficulties, I felt my harte much eased; notwithstanding I doubted what the end would bee. But calling to minde those words of consolation; *seek and ye shall finde, knock and it shall bee opened vnto you come vnto mee all ye that are heauieladen, and I will refresh you*, and likewise the example of Cornelius the cēturiō whose before hee beleeued was out of the right way, yet by reason of his good life and good intention, hee obtained to bee instructed in vertue; by these wordes, and by this example I say, I was much raised vp and cōforted. Furthermore because I feared lest the circumstances of my sinfull life, might barre mee from obtaining this grace, I examined my selfe often by the rule of the twelue fruits of the holy Ghost which were written in this booke, and when I found my selfe defectuous, I strived to an amendment.

The Friday after dinner I ended the reading of this booke of resolution, and the same evening

ning I went into the fields to waike, and meditate of this matter which occupied my head, where hauing staid a while, I returned home-wards, and as I came neere therro by accident I looked on one side of mee, and seemed to see in the same field, a company of horses going all together in a faire Greene Allie; At the first viewe, I thought in true hart that this was that appeared vnto mee, and there vpon I went forward and hauing gone but two or three yardes farther, I sawe them behinde mee, and viewing them againe, they seemed not to bee horses, but spirits, and then I made haste to them; and after I had gone some few paces, I iudged them againe horses; and sodainly staid vpon it, and reproving my selfe, I spake inwardly to my selfe, what is it I may thinke of this? Are not these horses some spirits? Hauing gone some dozen paces, and looking behinde mee, I sawe nothing of that which I formerly sawe, but there succeeded in the same place a greate company of poore people, ill cladd in browne colour, of whome some carried white wallers on their shoulders, some other greate leather bottels in their hands: I was more troubled at this sodaine change then I was before, and therefore turning my selfe towards them, I sett my selfe to behould them wishly, and hauing taken a good viewe of them for a good space as I went on, I thought that they might bee hay-makers for that it was the season wherein
such

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such did trauaile, and soe I perswaded my selfe in very deeде; In this perswasion I held on my way, & could not but wonder what that might bee, that seemed to mee a multitude of horses, and what was become of them; which although I had discusse with my selfe a long time I could receaue noe satisfaction. Immediately I turned againe, and loked back towards the same place, and all was vanished, and in their place I sawe a well ordered companie of men and children, all clad in a whitish colour: vpon the sight of them I made as much speede as I could to goe vnto them, but I could not approach vnto them, for they went as fast from mee, as I came towards them, and seemed to keepe the same pace in retiring from mee, as I did in aduancing me. At length I sawe them clearely and beheld them perfectly: They were all clad alike with a kinde of vestment, like to long gownes with wide sleeues; The colour of their garments was a white gray. Their robe had vpon it from the neck to the girdle, a thing which I might liken to a spanish cloake; they had their robes girt to them, and some of them vnder their garments, wore as it were a white robe like to a surplis, with greate and wide sleeues made of linnen, and vpon their head they wore greate hatts all of the same fashion, and of the same colour as were their robes. The men were in the midst, and the children on both sides; Soe went they in order all
along

along the breadth of this Allie: they seemed to mee to goe very cheerefully and gratioously as it were dancing and reioicing, they shooke theire sleeues in token of ioye: I woulde gladly haue accosted them, but they made from mee; if I moued neuer soe litle, and when I staied they staied also, imitating heerin the former visions, by all which signes I coniectured that they would drawe mee after them, that I might followe them. After a good space of time I staied my selfe. and closed my eyes to the end that I might behoulde them better and more clearly; then opening my eyes I beheld them as before, and then I mended my pace towards them, thinking that if they went on, they would staie at a hedge which was now very neere to them, and then I should vnderstand what all this meant. But beeing come thicher, I sawe nothing at all, but in an other crosse before mee, I sawe one of the greatest of this company all alone, and presently hee vanished, and I returned home: In goyng homeward I was musing with my selfe, & earnestly laboured to searche the meaning of this, and framed diuers conceptions: but o good God thou wouldest not that I should knowe, the exposition of it, thou knewest that it was much better for mee, that the knowledg of it should bee suspended: and therefore all the declarations that I or others could make, were litle to the purpose, till such time as it was manifested to mee in fitt time
and

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and place, according to thy holy preordination.

*Of his conference with à Catholique and
of his dangers escaped.*

THE SIXTE CHAPTER.

BEeing come home, although I would willingly haue fasted, yet I sat downe to supper in companie, and because I did eat very little, as I had likewise done some dayes before, the company asked mee if I were sick, as indeed I was, but yet they knewe not of what disease, neither could they ghesse: After supper I went to bedd, and after I had maturely considered this matter, I imparted it wholly to a Catholique which lodged with mee to whome although hee were my familiar and inward friend, I had communicated noething as yet; when I had told him briefly what I had done all the weeke past, and what tentation I had had, how I was affected, and how I purposed to employ my time for the searching out of the true faith, how to that end I thought to goe to London on monday, how I had disposed of all my buisines, and lastly that which I thought not to haue done, I reuealed my vision also to him.

Hee reioicing to heare this, entered into conference with mee, saying. As for religion I thinke there will bee but small doubt of it, the truth it selfe is soe euident and apparant, and for

for you to bolt it out by study, beeing of soe small learning and iudgment for this purpose, I should it not waies expedient, for it will bee long ere you will by this meanes take a firme and good resolution. To whome I answered doe not diswade mee from this searche of the truth by mine owne studie, for the matter is of too greate importance, and too doubtfull for mee to giue creditt to one side or to the other.

Vpon this wee resolved the next morning to goe towards London where by his meanes I might conferre with some Catholique Preists, but hee tould mee, there may bee some difficultie in bringing a Preist to conferre with you, because hee may mistruste you, if you become not a Catholique you may occasion his taking. For although Preists doe not feare the affliction which may befall them for soe good a cause, yet for the securitie of them with whome they conuerse, they are and ought to bee circumspect to whome they discouer themselves. To whome I made answer: In truth I doe beleue that when I shall bee fully resolved in one religion, I shall not forbear to hate and persecute the contrary. The next morning early wee went together towards London, and in the way hee tooke occasion often in discourse, to perswade mee to his religion. Amōg other matters of discourse, hee spake of a booke which the Protestants faigned to haue beene found in a corner of a wall, which was of an

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old date, and as they saie prooued euidently their doctrine. Hee said that this booke was alleadged often in pulpits as a booke of greate authoritie, and of noe small moment to main- taine their Ghospell, and yett the same booke a litle after was recalled by themselves to their shame, and confusion; Afterward I vnderstood that this was a true historie.

Hee spake also of a certayne exorcisme done by a Catholique Priest, and related many other strange and meruailous things done in it, and how finally the deuill was caste out of the pos- sessed person, and restored to former health; but yet of this I doubted much. O lord I cōfesse to thee my infidelity, in not beleeuing the power and authoritie, which thou gauest to thy disciples sayings; *Haue ye power ouer the vnleane spi- rits*, but by the multitude of thy mercies I sawe afterward too many examples, that there was noe cause to call it in doubt for which thy holy name be euer praised. Hee had this speeche with mee and much other to drawe mee from the newe religion, although I yet held my firme purpose to followe the courie of my studie, as the principall foundation vpon which I would build my knowledge.

All this time that wee were together, I did call to minde my life paste, and in the end brea- king out of a depth of my inward thoughts, I sodainly cried out and said. O if I had died heeretofore what had become of mee for all eternitie!

eternitie! Alas how many dangers haue I escaped! O lord I beseeche thee giue mee grace that I may neuer cease to thanke thee for soe greate & meruailous deliuerances, from such extreame and desperate dangers. Then I began to recite to my companion, how when I was very litle, I brake by chance my back bone, and yet by the goodnes of God I recouered my health. Another time how falling into a dangerous maladie, and almost despairing of recouering my selfe, by reason of 4. or 5. incisions which were also to bee reiterated in so much that my bowells were seene, and therefore the Phisition said that hee had litle hope of life, notwithstanding by Gods greate goodines, I was healed and escaped this daunger. I likewise recounted to him how at an other time, I beeing very tender and yong, fell into a farr of boiling beere, where I had beene suffocated, had it not beene that, by Gods prouidence one was there at that time which rooke mee out instantly. An other danger greater then the former I escaped when beeing come to the blossoming of youth, stirred and mooued by proud follie, I aduentured my selfe into a desperate combat that I could hardly passe out of it with my life; seeing my companion soe wounded that hee lay for dead, and my selfe also laied on the grownde.

These dangers I could not call to minde without greate feare and trembling saying, In

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What could I haue done if I had died then: I confesse O lord, that thou hast deliuered mee from all these; and therefore I render thee all humble thanks, and not only for these, but for no lesse deliuerances since that time by sea & land, and especially in a greate sicknes wherein I lay speecheles; Thou hast shewed thy fatherly care ouer mee, when I wretched and vnhappy creature, had noe feare of thee; Thou hast vied greate meanes to make mee knowe the fearefull state wherein I was; But alas I beeing blinde and obstinate neglected them. I fell into soe deepe meditation of these things, and of my life past, that I did not suffer my spirit to occupy it selfe in any other thing: And if by chance I looked vpon the fields to take a litle recreation, I did presently reprocue my selfe sharply for it, fearing to offende the, O my God; And in considering these things, I could hardly forbear weeping, and chiefly when I came to the citry of London where those places were represented to mee, wherein I had vainely delighted my selfe, and at length restraining teares as long as I could, I shedd them in greate aboundance, soe that meeting some of my old companions, I pluckt downe my hatt, and held downe my head, through shame and confusion in my selfe. From that time, O lord, thou didst humble the pride of my lofty hatt, and madest mee see the lamentable state wherein I was, soe that of an vnbridled wilde colt,

and

and a furious bull, thou madest mee a poore and contemptible asse, willing to beare burdens, and a sheepe disposed to heare and followe thee.

Of the manner which hee purposed to himselfe for his studies, and how hee wished and sought conference with a Puritan.

THE SEAVENTH CHAPTER.

WHen wee were come to London, wee would not goe together, but wee concluded hee should goe on one side and I on the other, to the end that according to our designe, hee might conferre with Catholiques, and I with Protestantes, soe that wee might cull out the reasons and argumētes of both sides, and so the next morning wee might compare them together, and in the meane while I went to my lodging, where instantly I kneeled downe to pray, giuing now full vent to my teares which I had restrayned before; In my prayers I prayed that God would giue mee light and fauour, to be able to finde the truerth and sinceritie of true religion, which afterward was mercifully granted to mee: Afterward I lifted vp my selfe, and tooke my pēne in my hād, to write downe the points of controuersie which I did purpose to studie, and in the end I resolved to meddle but with some of the principall points, as for example that of the real presence of Iesus

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Christ in the SACRAMENT; The reason that mooved mee so to doe was this, that if I did finde that IESVS Christ were not really there, then certainly that could not bee a true religion, neither could that Church bee holy which had soe greate an errour to believe that hee was where hee was not, and which doth honour a creature with that adoration, which is due to the Creator: on the contrary side if IESVS Christ bee truly present in the SACRAMENT, I thought it impossible that that could bee his spouse and the holy Church which saith that hee is not, where in truth he is, and soe refuseth a benefit soe greate, and so vnestimable: I resolved therefore to giue noe credit to that Church which I found failing in this high point; and besides I knewe that hee (as Saint Augustine saith) which erreth in one point of faith, can not bee saued; Heereupon I wrote downe this point of the holy Sacrament, and some others. Afterward I sought what I could say against the Catholique opinion.

Having my head fraught with these matters, I went to a Puritan of my acquaintance, with whome after I had discoursed a while, hee asked mee if I would receiue the Lorde supper with him the day following; I was glad to heare speake of this to the end that I might haue occasion to debate this question, which I purposed to propose vnto him: I answered him if wee goe to any Sacrament, wee first ought to be

bee well prepared; but now the time was very shorte; Notwithstanding (hee said) that there was sufficient time, to wit, to eate his bread and drinke his wine, then thinking with my selfe of the danger of the time, and the qualitie of the man with whom I spake, I sawe it perillous to medle, but considering that such perill could not bee auoided, to wit, that either I must vie such conference, or hazard my soule in liuing in ignorance, I concluded to enter with him into the question of Religion, and principally touching the Sacrament, hee hauing giuen mee occasion of treating therof.

But thou O God which directest all the wayes of those which seeke thee in simplicitie of harte, wouldest not permitt that I should haue conference with this heretique, who was disposed, if not to kill the body, yet at least to kill the soule. For euen as I thought to enter into this conference, there came in a third person which brake of my discourse, and frustrated mee of my intention, though I wayred a while the deparrure of this partye. But whiles I thus attended, other friendes of this Puritan came in alsoe, who tooke him away into their cōpany, and yet I followed him to the place where hee went, hoping that hee would quitt his company, that so I might haue opportunitie to speake with him. but I lost my labour and my payne. O good lord how mercifull wast thou heerein vnto mee for thou preseruedst mee frō a great

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cuill, foreseeing how I might haue beene
troubled with his false obiections, and soe hap-
pily more inueigled in his hereticall opinions.

Of his Spirituall Tentations.

THE EIGHTH CHAPTER:

Seeing that I could not bee parraker of my
desire, in hauing conference with this Pu-
ritan, I was disquieted in my spirit and hoping
that the next morning I might haue better op-
portunitie of conferring with him, I went to a
friend which was well affectioned to the Ca-
tholique Religion to arme my selfe the better
to dispute with the Puritan that hauing con-
ferred theyre opinions together, I might better
discerne the truth. Soe I went to his lodging,
but I found him not there; Therefore to aduer-
tise him that I had beene there, I put a litle
peece of paper in the key hole of his doore, in
which I requested him, that as soone as hee re-
turned, hee would come to mee to my lodging:
soe I went home, and there satt mee downe,
and began to thinke seriously of this buisines;
Assoone as it was euening, I retired my selfe in-
to my studie, where on my knees I prayed to
God; then had I a sharper conflict then euer
before, then did my enemies seeke to intrappe
mee with new intentions, then did they giue a
hot and fresh assault to diuerse mee from my
good purpose, and to holde mee captiue in their
possession.

O good

O good God how litle force haue wee when thou dost neuer so litle withdrawe thy hand from vs! Thy grace so fortified mee a litle before, that I thought there was nothing able for to shake mee: Nowe thou hast turned thy face from mee, and I was presently troubled; I perswaded my selfe that I was somewhat, although I was euē lesse then nothing; I said I will become wise, and straight way I became a very foole; I doe now knowe that without the ayd of thy holy grace wee can doe nothing; It is certein that vnles thou keepe the cittie, in vayne doth hee travayle which thinketh to keepe it; The grace which thy goodnes doth communicate to vs, is measured by thy wisdom, which will not permitt that wee bee alwaies assisted alike in our prayers; so that now putting my selfe on my knees to pray, I had not the feeling of my wonted seruour, but contrariwise I found my selfe very vnapt, and loathed more and more to perseuer in it; Besides I felt a discontentment and anxiety of spirit, which did much trouble mee.

Now my enemy began to play his parts, for hee seeing that noe thing held mee but ignorance of the true Religion, hee tooke occasion to vexe mee that so hee might more easily overwhelm mee: Therefore hee objected to mee, that I vnderooke too hard a matter, saying, that the resolution of it, is too high a matter, and far exceeding my capacitie, for if learned

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and iudicious men doe not attaine to it, what hope canst thou haue? well may you haue some coniecture but neuer such knowledge as to assure your saluation thereon.

In the end I rose and tooke the foresaid booke of resolution agayne into my hands, and read somewhat of the paynes of hell, thinking by this meanes to kindle my deuotion in praier, but it profited nothing. Afterward I felt more deduction, but I found my spirit more vexed and afflicted then before: for then were suggested to mee by the enemy so many sortes of tentations, so many newe sights and inuersions, and with so a wonderfull liuelines, that I poore wretch allastonished, was miserably ouercharged with feare; and while I was in this state, hee did not cease to obiekt strangely to mee, that not only I should neuer attaine to knowe the truthe by my study, but that my spirit should bee so turmoiled, that I should bee in danger to leese my witte, and that my braine was already somewhat crackt, and that I should neuer bee so well settled in my witts as I was before. O good God how wily is the enemy of mankind? These things were obiekted to mee with such vnknown subtility, that I was not able to reiect them, yea the more I laboured to putt them from mee, the more did they assaile and afflict mee, and they were the more violent againste mee, because I was alone, and vnexperienced in spirituall combats.

After

After I had beene sorely beaten by this fierce battaile, at length I lifted vp my selfe, thinking because I had rested litle or nothing the nights paste, that the heauines of sleepe would driue all these turmoiles out of my head. But after I had stript my selfe, and laid my selfe downe, not vpon my accustomed bed but vpon the grownde with a single couerlet, all these molesting thoughtes represented themselves with such eagernes, that my soule was wonderfully weakened and oppressed, in so much that I was hardly able to subsist any longer.

This was the forest conflict that euer I had, so that I became as a man deprived of his senses, yea the force of these tentations was such, that it brought mee euen to the next doore of despaire; And the feare which I had to fall into it, wonderfully disquietted my soule. Tormented in this manner, I could finde noe ease from these terrible dolours, my body also subiect to it, could haue noe manner of repose, but tossed and turned it selfe, on this side and that.

This manner of lying was so vnpleasing to my enemy (as I afterward knew that hee ceased not to suggeste vnto mee, that if I went vnto my bedd, I shoulde finde more repose. And thou, O Lord, sawest mine affliction and permittedst it, thou hast tried my hart, and visited it by night, and hast examined mee by fire, forasmuch as thou didst forsake mee to prooue mee,

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mee, but it pleased thee that I shoulde knowe my selfe, not for the loue of thee, for thou hadst noe neede of mee, but for my selfe, for mine owne greate good and profit; For I presumed before of mine owne person, and I thought my selfe of my selfe, able and sufficient enough, and silly wretched foole that I was, I did not perceaue that I was gouerned by thee, and heerein I abused my selfe, till I sawe that thou was gone a while from mee, then I sawe that my error and failing proceeded from my selfe, and my rising out of this misery wherein I was plunged, came from thee. O glorious clearenes thou haste opened mine eies, and illuminated them, I haue seen and knowen that the life of man vpon earth is nothing but a tentation, and that noe flesh can glory before thee, much lesse to iustifie it selfe, forasmuch as if there bee any good in it, greate or small, it commeth fro thy bountie, and if there bee any euill, it commeth from our selues.

The Tentation beeing overcome, the consolation followeth the truthe was reuealed to him: and howe hee with an other by his meane beeing conuerted, were reconciled to the Church.

THE NINTH CHAPTER.

Blessed bee our lord which deliuered mee not into bondage nor into their teeth: our soule

soule as a sparow was deliuered from the snares of the hunters , the nettes are broken , and wee were deliuered. Blessed be thy holy name, which art neare vnto the afflicted , and doest not permitte that they shoulde bee temptred aboute theire force. In the midst of this soe greate desolation and danger , in the midst of so greate obscuritie, thou causedst a beame of thy goodnes to shine vppon mee by the light whereof I discovered this heape of fraud and of illusion, and loosed the knotte of all the subtilties of my enemy , seeing clearly that this vexation was noe thing but the tentation of the euill spirit, and blessed bee thy holy name, for it?

After these tribulations ceased , I rested in greate tranquillitie, and quietnes of spirit, yea I became more constant and resolute. And it pleased thee so to recōpence these tribulations and afflictions, by aboundance of ioies, and cōsolations, for the consolations of the holy Spirit preuented mee in such manner , that I felt such plentie of ioie and peace powred into my harte , that beeing replenished with it , I had forgot all the worlde, and so I knewe noe more that which I was ; So was that saying of the holy Prophet fulfilled, *According to the multitude of my dolours in my harte, thy cōsorts haue reioiced my soule.*

Moreouer, as if this had not beene sufficient, thou didest rewarde mee with an other riche benefitt, which was , thou didest reueale by an
inexplica-

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inexplicable manner, the cleare and perfit sight
and asured knowledge of thy only moſte pure
and holy religion, and that with ſoe greate cer-
taine, that I was not only confirmed therein,
but I thought that all to whome I did ſpeake
therof, could not any way doubt of it, which
when I poore worme did manifeſtly ſee not
without greate admiration and aſtoniſhment,
I caſte forth theſe wordes. O lord I now know
that thou doeſt neuer forſake him which
callerh vppon thee in trueth: for the multitude
of ſoe greate benefitts I confeſſe it was im-
poſſible that I could bee ſufficiently thanke-
full, yet burning with the ardour of charitie
which thou dideſt impreſſe in my harte, I vſed
theſe wordes: Goods, landes, life, and all other
things are noething, all which I was noe leſſe
willing to leaue for thy loue, then the cruell
and barbarous time was diſpoſed to take them
from mee, as they did from other Catholiques.

But o Lord what is become nowe of my
ſtudie to which I was before ſoe bent? what am
I to doe for thoſe conferences which I purpo-
ſed? where are the propoſitions and queſtions
which I had wrote downe to vſe for argu-
ments? likewise where are my faſtings, pray-
ings, lying vppon the hard grownde which I
vied as meanes to come to the knowledge of
the trueth? O my God thou haſt preuented all
theſe before I began them, ſo gracious art thou
to thoſe that ſeek thee faithfully. The Pro-
phet

phet saith: Reueale thy way to our lord, and hope in him
and hee will doe it; and in an other place hee saith,
Hee will not permitte that the iust be continually tor-
mented. Thy mercie also shewed it selfe more
in this effect, for in the time of this gracious
visitation, beeing well confirmed in the trueth
of true religion I heard one knocke at my chā-
ber doore, and seeing that it was late, and my
manner of lying was vndecent, I durste not
open the doore, yet hoping in this time that all
would succede well with mee, when I vnder-
stood whoe it was, I did almost foresee a good
end and yssue of his comming, soe I lett him in,
and receaued him ioifully, for this was hee
whome I had searched after to collect some
arguments for the searche of the trueth, whoe
came not to mee without Gods especiall pro-
vidence soe that as soone as hee was entered,
I comended highly, and exalted the Catholic-
que religion, and I spake to him with extraordi-
nary seruour, saying: Assure your selfe, that the-
re is noe other trueth but this, and hee won-
dering to heare this of mee at length was wōne
by mee to confesse the trueth: then did I aske
him if hee were reconciled to the Church,
hee much wondering at this question, said noe,
but God willing I will bee, wherevpon wee
resolved to goe both together, and reconcile
our selues vnto the Church and soe conferring
together all that night, wee past it in discourie
vpon this matter, without once stripping
our

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our selues out of our cloathes.

The next morning, which was Sunday morning at the breake of day, wee prosecuted our designe of reconciliation, and went to an old and infamous prison called Newgate, which was commonly filled with Priests Among who we found a Priest which had beene of my friends acquaintance, who after his bannishment out of England became a Charther Mōke at Antwerpe) and this good Priest, put vs both into the haue of our soules health, reconciling vs to the holy Church; whoe is able o Lord to comprehend the greatenes of thy mercie which was shewed to vs both, in making mee (beeing without knowledge of religion, and one who liued according to the wickednes of the time) in the space of a weeke a true Catholique, in soe much that I did abhorre the course of my life paste, and despised all the pleasures of the worlde, and feared noe dangers of the time, and that hee alsoe shoulde bee perswaded with soe fewe wordes, whoe had not harkened before to any perswasions.

This happened on the day of Saint Peeter *ad vincula*, which Saint I doe beleue did much assiste mee heerein, because I entered into the Church, where of hee was the chiefe when hee liued, and the chaines and bands of my sinnes were loosed by confession on the same day, that the Church doth celebrate the memory

memory of his chaines, broken miraculouſly by the Angell, ſo that I might ſay with the Church in greate exultation of hart; *This is the day which our Lord hath made, lett vs reioyce in it,* For thou haſt broken my bands I will ſacrifice to thee a ſacrifice of praiſe, for now I am thy ſeruant, O Lord I am thy ſeruant, and the ſonne of thy hand-maid the holy Church.

How hee ſtudied controuerſies, and hauing aſſigned a greate parte of his meanes to his kinsmen, hee paſt beyond the ſea and of the motives which induced him to enter into Religion.

THE TENTH CHAPTER.

WHen in this manner thy mercy, O lord, had deliuered mee from hereſie, and ſchiſme, reuoked mee from my life paſte, and eſtabliſhed mee in thy holy Church, and when I ſawe that I could not for all this auoide the dangerous and poiſonous ſpeeches of here-tiques, I began in good earneſt to giue my ſelfe to the reading of the holy Scriptures, that by this meanes I might confute their ſonde obiections; wherein hauing ſpent ſome time, I founde manifeſtly how weake their arguments were, ſoe that I did not wonder; if according to the ſayinge of Saint Paul, *An Heretique is condemned by his own proper iudgement, in oppugning wilfully the truth;* But becauſe I feared leaſt conuerſing

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with them I might haue that veresied in mee, *with the wicked thou wilt become wicked*, I did desire nothing more in my soule, then to finde some other of better life, to the end, by the assistance also of thy grace, that might bee said of mee, *with the elect thou shalt bee elect*: wherefore after I had consulted a while, I determined speedily, that abandoning honors, kindred, friends, goods, and countrye, yea hazarding my life, I would goe into some other Countrey where Gods seruants do honour him publicly.

After I had wayted for meanes to accomplish my desire, a commoditie was offered mee, not thinking of it, of which I was exceeding glad, and soe assigning aboute the halfe parte of my meanes for the comforte of poore Catholicques, and disposing of my affaires I tooke leaue of my friends who permitted mee to goe though it was not without much sorow and mourning after mee, and not only my friends, but one which had beene as anemie to mee a Counsaylor at lawe, who vnderstanding my drift, and that I had forsaken my friends, my meanes, and my countrye for Gods sake, tooke my departure noe lesse heauily then my best friends, and said that hee was very sory that hee had conceaued any such opinion of suspicion formerly of mee, and declared my innocencie with a protestation, that hee had rather haue lost his aduancement
which

which hee did hope for by his practise in the lawe, then my companye.

Then I embarqued my selfe to goe into France, but by reason of contrary windes wee rowed too and fro vppon the sea a long time, & were often in very greate danger of beeing caste awaye; But O lord thou which art the defence of the which truste in thee, didest deliuer and bring vs to the desired porte, in a Catholique country where I first sawe that which I had neuer seene, to wit, the maiestie, beautie, and magnificence of thy Church, and with greate contentment, I did first consider the comely order which is in this militant Church and heauenlie Hierarchy, from the highest degree of the chiefe Pastour, euen to those which are but newlie entred into orders, hauing as yet but simple tonsure and euen to the secular persons, whence euery inferiour degree is subordinat to minister to that which is about it, in imitation of the heauenly Hierarchie, though not like in all things; for euen as the heauenly Hierarchy is diuided into three Hierarchies, and euery one of them into three orders: soe is the earthly. As the first consisteth of Seraphins, Cherubins, & Thrones which doe illuminate the second Hierarchie, euery one according to his order & degree, so the first earthly hath three orders to wit the Supreme Bishops, the Archbishops, and Bishops, whose office it is to illuminate and authorise others which are

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vnder them. The second heavenly Hierarchie consisteth in three orders: Dominations, Powers and Principalities, and these are illuminated not immediatly from god, but from the Superiour Angells, & they illuminate those that are vnder them. The second Hierarchie of the militant Church is also of three degrees, of Abbots, Priors & Curats, which receaue their authoritie, direction, & light from those of the first, as from their superiours, & doe gouerne, teache, & illuminate those which are subiect to them. The third heavenly Hierarchie consisteth of Vertues Archangells & Angells which are only illuminated and doe not illuminate others, so hath the third earthly, three orders of virgins continent persons, & married, whose doe receaue the worde of God the Sacraments and light without administering them to others. These things I did not altogether so exactly consider then, but according to the little light I had.

Secondly when I sawe the goodly and magnificent buildings of thy Temples, the beautiful monasteries, the exquisite painted and grauen images, which adorned and enriched the Churches both within & without, I could not but behould the glory and grauitie of thy holy Church. And althoughe thou doest not dwell in Temples made with hands, as within a place which dothe containe thee, yet O lord I say with the holy Psalmist, *I haue loued the beautie of thy house*, and that it is pleasing to thee, and that

that thou doest dwell there with thy sonne incarnat I E S V S C H R I S T and the Holy Ghost: and therefore wee may sing with the Propheet, *Holynes becommeth thy house for euer*: that is to the end of the worlde, and by these greate and glorious structures of monasteries richly rented and endewed; I could not but behould the greate piety and deuotion which the Catholique Church shewed, as by the ruines of them in our Countrie I sawe and bewailed the vnhappy calamitye of heresie.

Thirdly the beautfull and maiestatiue seruices of thy Church seemed to mee to giue much splendour to it: for when I sawe the solemnitie of the masse celebrated with Preistes, Deacons, Subdeacons and Acolites, euery one in theire ornaments according to their degree, and euery one administring according to his office; when I sawe the Altar richely dressed & adorned, the multitude of lightes vppon the Altar, and round aboute the Quire, with what deuotion the Altar was incensed, the solempne procession soe well rancked, and soe many deuout people following with torches and lightes, the Quire soe well furnished with Preistes, Clerkes, and Chaunteis, euery one in his place, and clad in white preparing to celebrate the diuine office, when I say, I saw all these things, I could not but behould them with greate deuotion, as if I had seene in a liuely glasse the magnificence and maiestie of

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thy holy Church.

Fourthly good Lord, soe greate was my inward melting sweetenes, when I heard the harmonious musick of voices & organs, which with himnes and canticles were offered to thy diuine maiestie, that my harte could not but leape with ioye, & was violently drawen from all worldly thoughtes; & could not containe the ioye, but often melted into aboundance of reares, soe that my eyes seemed to bee two channells running from a plentiful fountain, and that I might truly say with thy seruant Saint Augustine: How often haue I wept feeling my selfe liuely touched with those sweete Canticles and Hymnes which are song in thy Church, with soe sweete and well beleeeming Harmonie. Thou seest, o God, how my harte trembleth when I call to minde these soe great benefits, pardon therefore my ingratitude.

All these former things seemed to mee, to be full of grauitie, beautie, and magnificence, in thy Church, and the rather beeing now deliured frō those infernall blasphemies, which are belched out of the monthes of many hereticall ministers: & now liuing in a Catholique Country with greate tranquillitie and repose of spirit, I heard also, o Lord, thy sweete voice which did inuite mee more clearely to the embracing of a religious solitary and priuate life, by quite abandoning all worldly affaires, yet doubting of a matter of so greate importance,
forasmuch

forasmuch as I had heard it said that it was not lawfull to beleue euery Spirit, I communicated it to some of my best freinds, asking theyre aduise and iudgment heerein, who being many, differed in theyre opinions: some perswaded mee to one thing, and some to another, and all of them were litle or nothing inclined to this kinde of life which I was desirous to imbrace; for they perswaded mee rather that I should continue in the worlde where as I was minded to forsake it.

But, o Lord, thou gauest mee soe many considerations and motions to followe thy holy inspiration, that in the end after I had borne much affliction by contrary perswasious, I resolved to putt it in execution, my first consideration was founded vpon the wordes of the Ghospell which saith, *The way is straight and narrow which leadeth to life & there are fewe which walke in it;* & I sett before my eies the great debauchments and disorders of most mens liues in this time. I afterward considered the extreame danger that is in the worlde where there are occasions of falling and plunging into sinne, & how for this cause the Christians of the primitive Church (which in respect of theise of our times were saints) how, I say, they sequestred themselves from the worlde, and how some struing to bee more perfitt, fledd into deserts and wildernesses, fearing least among men they might defile theyre soules with some

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fowle stayne of sinne; How much more ought I poore and fraile creature retire my selfe to some monasterie, to separate my selfe from christians whoe liue soe licentiously.

Besides I called to minde the greate multitude of soules, which I had left in England, my familiar freinds with whome I had liued, and many millions of others seeing them all to passe this pilgrimage in miserable blindnes, going like straying sheepe thorough the thick darkenes of heresie and schisme, and my selfe worse then others, to bee deliuered from such captiuitie; when I considered this I felt such a fire of charitie kindled within mee, that immediately I was forceably moued to retire my selfe from the worlde. Moreouer although I was called to thy holy seruice yet I was not vnmindfull of those wordes which say. *Many are called but fewe are chosen.* This serued for a spurre and goade to driue mee to a more assured and perfitt life then that which I did lead; To these considerations I added that it was no small thing to expect eternall glory, to come to which, wee must passe thorough water and fire.

And lastly to answer well to my extraordinary calling I thought I must embrace and vndertake more then an ordinary life, and my life past licentiously spent ought to bee recompenced proportionably by penance in this life or the next, for this is agreable to that which

is written in holy scripture; As much as shee hath glorified her selfe and hath beene in delicatie, soe much giue her torment and mourning: and an ancient Doctor saith, that a deepe wounde requireth a deepe tent; These things I say stirred mee vpp to doe penance and to followe the counsell which our sauiour giueth in the Gospell; If thou wilt bee perfect goe and sell all that thou hast and giue them to the poore and thou shalt haue a treasure in heauen. These and such things, o Lord, came not from mee, but proceeded from thy pure and free liberalitie, to strengthen mee in the course of my begunne life, and to confirme in mee that vowe which thy goodnes had begun in mee: For which all praise, glory and honour bee rendered to thy holy name.

*Of a certayne spirituall ranshment, wherein it was reuealed to him, what hee should doe:
& of the totall obligation of all these things.*

THE ELEVENTH CHAPTER.

ALthough these precedent considerations, moued mee greatly to forsake the world yet was I tossed oftentimes with contrarieties, before I could attaine the end of a small resolution. But thou o Lord which art neare to those which haue a troubled harte, for thou hast not despised a contrite and humbled harte, so that after I had beene occupied in the consideration of my life to come, and not without

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greate anxiety and perplexity of spirit, after I had my recourse to thy goodnes by continuall praiers, and finally after I had resolved to cause three masses to bee said in honor of thee most holy Trinitie, with intention to praie thee to giue mee thy grace to abandon the world, thou didst then call mee with soe cleare, manifest, & loude voice, that I could not resiste soe powerfull and effectuall will; and calling; for about midnight beeing all alone in my chamber, and lifting vp my spirit towards thee in this affaire, I felt my selfe drawn by thee and my spirit so filled with a sodain supernaturall light, and was so surprised with so greate a fire of Charitye, that beeing out of my selfe, and transported into thee, I rested like one that had losse all feeling of my selfe and the worlde, in which raiuishment and alienation of sense; I knew after an vnspeakable māner thy holy will touching my vocation, so that if an Angell had appeared visibly to mee to haue declared it, I could not haue better knowne it, nor more certainly beleued it, so that with greate astonishment I could not containe my selfe but cryed out saying: o Lord whoe is like vnto thee, who is like vnto thee: o Lord; thou didest so abundantly distill the deawe from heauen euen into the bottome of my soule that by the meanes of it, I spending all the night in thinking of it, I passed it in greate sweetenes & spirituall delighte, and so beeing overcome by the excesse of thy
goodnes

goodnes, I protested before thee and all the heavenly court to abandon the worlde wholly, and to distribute all that I had to the poore, which are thy members, of which promise I neuer after repented mee, but which is more supported and fauoured by thy speciall grace, without any contrary tentation, the tyme being prolonged, I desired nothing more then to haue opportunitie to effectuate it perfectly; which happening afterward at the feast of the blessed Trinitie I beleeued piousslie, thou didest vouchsafe mee this grace by reason of my deuotion in honour and praise of it, to wit. because in the day of my reconciliation, it was inioyned me for penance, that I should faste three daies, and that I shoulde giue three almes to three poore persons; and likewise the day before, I determined to haue three masses celebrated, offering all to the honour of that most holy Trinitie.

How hee entered into Religion, with an exposition of the foresaid vision.

THE TWELFTH CHAPTER:

Although I had made before with my selfe, a firme resolution to become a religious man, of the order of Saint Francis, yet I was in greate doubt whether I shoulde take the habit of the Cordeliers, or of the Capucins, not knowing well which of these two
did

did moſte followe Saint Francis; I ſawe well the life of the Capucins to bee more aſtere and ſtriſt, yet I knewe not whether they did more perfectly obſerue the rule of Saint Francis, and whether they did weare his true habit or noe, and inclined rather to thinke that they did not; ſo I thought to enter into the religion of the Cordeliers, and yet obſeruing that they liued not ſoe aſterely as the Capucins, I was troubled, and thought I ſhoulde hardly ſatisfy my ſelfe in following Saint Francis ſoe perfectly as I deſired. After I had a lōg tyme made, a diligent and exact inquiſition hereof, I founde my ſelfe notwithstanding very doubtfull, ſoe that I once purpoſed to haue gone to Rome to vnderſtand it more clearly, euen from his Holines owne mouth: but I thought it beſte at length to goe firſt to Paris, and there to conferre with men of the one and the other religion, where I tooke reſolution to take the habit of a Capucin, following the aduiſe & counſell of a Capucin, which before had beene a Cordelier, and came out of that order to liue more aſterely.

But I did not ſoe wholly rely vppon him, but that I vſed all other good meanes to bee well informed of the truthe, & by thoſe whom I knewe to very learned and pious, who² although they aſſured mee that the Capucins liued according to the rule of Saint Francis, yet they did diſſwade mee to enter into this religion,

ligion, by reason of theyr greate austeritie, saying to mee, that it was exceeding harde to passe from one extreame vnto another, and besides that I shoulde make a cōscience in embracing such a life, where there was litle likelihood that I could continue; which they said because they sawe I was but of a weake constitution of body. Soe that one day parting from Paris to goe to Meudon, to a Conuent of Capucins, in some anguish of spirit, to speake with the foresaid religious mā which had been a Cordelier, I ceased not to praie feruently, till such tyme as comming neare the conuent, I felt my selfe much eased and such a vigour & force of spirit was giuen to mee, that I resolved immediately to become a Capucin, and instantly I had an inspiration which said to mee loe now all the vision is accomplished, as it may bee seene by that which followeth.

Heereupon I felt my selfe ridde of all afflictions, and whereas I came from Paris, to haue some assurance by way of his aduise, I entered into the conuent of the Capucins now fully resolved, so that in steade of consulting with him, at the firste worde I asked of him when I might take the habit. Then was, o Lord, all that fulfilled, which thou hadst foretold mee by the foresaid vision, when by the horses which I had formerly seene was represented to mee all mundane vanitie past, in which I was long delighted. By the men soe poorely cloathed, was re-
presented

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presented to mee the contempt of the worlde, and the pouertie in which I shoulde take contentment. By the colour and fashion of theyre attire, with theyre baggs and bottells. was signified to mee my vocation, which shoulde bee the life of the Capucins. By the men and children cloathed in gray, and some wearing white surplisses, were signified to mee the Cordeliers, and that soe perfectly, that when I sawe them sing together at the deske, mee thought I sawe the very figures of my vision. Et that I followed them, this is also effected in that the Cordeliers haue much inuited mee to followe them. And I hauing a long tyme rested my selfe vpon their persuations, and for that they staid for mee when I made any staye, this signified that when I was in doubt concerning the obseruance of the rule, they laboured to resolue mee, saying, that with them I should obserue well the rule of Saint Francis and that they would answere for mee, at the day of iudgment for this point.

Concerning him which left his compaignie, and getting before them went straight before them, in an other cloffe where hee appeared to mee, that which happened after did seeme to mee to point it out directly, when a Cordelier hauing left his fellowes did exceede them in austeritie of life, and went into an other cloffe, that is into an other congregation, to wit the Capucins right before vs, which is towards perfection; lastly hee appeared to mee as drawing mee

mee after him, and inuiting mee to passe ouer this companie, to wit the order of the Cordeliers, and to followe him to the Capucins, as I did afterward according to his aduise; when at Paris, a litle after on the 23. of the March following 1586. I tooke the habit, where two others of the same country, and borne of noble families, which were come into France for the same end followed mee, and by my example, and my counsell, receaued also the same habit.

A briefe repetition of the foresaid principall points by way of Thankesgiuing.

THE THIRTEENTH CHAPTER:

NOwe, O my God and Sauour, when I call to minde all these meruailous workes, & thy exceeding benefitts bestowed vppon mee, poore worme and vngratefull, vnprofitable and negligent seruant, when I remember them to imprint them the rather by this meanes into my harte, and to engraue them in the bottome of my soule, I am forced to confesse, that I finde nothing more sweete & sauior to my soule, nor knowe nothing that is more pleasing to thee, then to praise and laude thy holy name for them.

For thou haste compassed mee about, thou hast taught mee, and kept mee as the apple of thine eye; Thou which art the way, hast lead mee

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mee into the way of thy holy truth, so that I strayed not. Thou that art the truth, hast taught mee, so that I erred not, in things which were hard and profound; Thou that art the life, hast preserved mee so that a multitude of mortall darts of the worlde, the flesh and the devill, haue not wounded mee to death: O my light thou hast founde mee out in a desert land, that is in England which is vnpeopled of Catholiques, in a place of horrow that is in horrible sinnes: a land of greate desolation where there is scarce seene any trace or footestepp of catholique religion.

O my loue, thou hast spread thy wings of thy mercy, and hast taken mee into thy fauour and seruice, and hast carried mee vpon thy shoulders; for I am a most vile sinner, I haue builded vpon thy back: O my sweetenes, thou hast taught mee to drawe honnie out of the rock of penance, and oile out of a moste harde flint stone, to wit, out of a most straight rule, and in all this o Lord thou hast beene my only guide so that I may iustly say, hee hath not done in like manner to any other nation; Giue mee grace therefore, o Lord, to thinke of them often, and to expresse them so, that I beeing vngratefull as I am, yet others may praise thee for them. How greate a benefitt was this, to conuerte mee at that time and place, in which I determined to take my recreation, seeing for that end I walked forth into the feilds? The
multitude

multitude of my tentations, (o my God) doth euermore preache thy praises: my speedy, sodain and perfect conuersion, doth shew sufficiently the power of thy grace, that neither the flower of my age, nor the fury of youth, nor the pleasure wherein I did liue, nor the liberty which I had, nor the company which I haunted, nor the place in which I abode, nor the habitude and long custome of my euill life past, nor yet the austeritie of a good life to come, had any force to staie mee.

This doth shewe the extension & protection of thy right hand, by thy only conduct without any humane perswasion, besides the sweet streames of teares which came from mee abundantly in this my conuersion, from what fountain could they proceede but from the vnction of thy holy spirit. The bitter sighes, sobs, and grones, from whence came they, but from a compunction which thou hast exalted in my soule? The sinceritie which without partialitye I vsed in searching the true faith, & my firme purpose to study, fast, pray, lye vpon the hard ground, and other austerities which I practised, from whence did they issue, but from an abundance of thy grace? And to see how it pleased thee without all these, sodainly to reueale, the truthe vnto me, this I say, maketh mee much astonished, and to knowe certainly that thou art truly neere to those whoe call vpon thee, and that whosoever shall reueale his

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way to our Lord, hee will doe it, and will not permitte, nor giue eternall tormēt to the iuste.

And when I consider the excellieue consolations manifested to mee, the merueilous reuelations, extraordinary visions and rauishments, admiring thy liberalitie, I knowe certainly that there is none like vnto thee among the Gods, nor according to thy workes, & that hee spake truly which said: *Awake thou that sleepest, and rise from the dead, and Christe will illuminate thee;* Thou also o Lord, didst giue mee these consolations in fitt tyme, to wit, when I was oppressed and owercharged with tentations, loe o Lord thou doest bring to hell and doest bring back againe, the efficacy and force of thy voice in the inward of soules, doth expresse it selfe in those three callings which I had vnto good life, to faith, to religion, resolving to quitt bad life, heresy and the worlde: Thy mercyes are infinite in this thy preservation of my life from my youth, among so many perills and dangers. Thy fatherly protection was seene, in not permitting mee to haue conference with that heretique, which might haue hindered mee in my good course; And thy merueilous providence appeared, in the conuersion of my other companion and freind, when as wee beeing so farr distant one from the other, in the country and in the time of vacation wee bothe came to the citty the same day. And which is yet more remarkable, wee met at the very howre
and

and instant of this my greate illumination, consolation, and finall resolution. After thou hadst so well instructed mee in thy faith and inflamed mee in thy loue that the fewe wordes which I spake to him did soe mooue his harte that they wrought his conuersion.

Wherefore I may say o Lord I haue heard thy voice, and I haue trembled, and therefore in the presence of thy maiestie, I am like a poore mouse seeking to hide my selfe in some hole, and as a thiefe which hath done ill and hateth the light, I feare least thy iustice should bee excercised against my vnthankfullnes, I feare least thou art offended, the Saints angered, the Angells prouoked, men scandalised and all creatures mooued much in seeing my ingratitude, and my euill life; I feare least they may cry againste mee, and say; behould thy wretched vngratefull person, whoe notwithstanding all those greate particular fauours and benefitts, receaued from his Lord and Master, coule not bee wonne to obey him. It is thy greate mercy that I am not now plunged in the bottomlesse pitte of hel, yet as the sonne of thy seruant who haue putt my selfe vnder thy protection, my Lord and deliuerer, I confesse to thee from my harte, and protest before thy diuine maiestie, that as long as I liue, I will remember this, and neuer forgett those infinite fauours which thou hast done mee in my tender youth.

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I knowe that ingratitude which is the roote of all spirituall euill, and a winde which drieth and burneth vp all good, yea stoppeth vp the founrain of diuine mercye, is greatly hatefull and displeasing to thee: and therefore I will humbly beseeche thee, that I may neuer bee ingratefull towards thy clemency and bounty, for as often as this dragon would haue swallowed mee, thou hast deliuered mee from his iawes, when the maligne temptor was seazing vpon mee to carry mee to hell, thou of thy grace didst restraine him. I did offende thee, and thou didst defende mee, I did not feare thee, & yet thou didst not cease to preserue mee; I went from thee to my enemy, yet notwithstanding thou didst hinder him that hee did mee noe extreame violence, thou hast heaped vpon mee all these rich fauours, and I poore wretch did not knowe them, much lesse acknowledg them; for o Lord thou hast often deliuered mee from the dreadfull deuouring teethe of the deuill and saued mee from the iawes of the lion, and, I not witting of it, hast brought mee from the very brinke of hell mouth, I approached euen to the gates of death, and thou hast kept mee that I haue not entered.

O my Lord I haue likewise beene often deliuered euen from corporall death, euen then when I was afflicted with greuous diseases, and exposed to many greate dangers, both by sea and land, by fire and water thou hast of-

ten assisted mee by thy greate mercy and goodnes, & o Lord thou knowest well, that if death had then surprised mee, I had been perpetually damned; but without doubt thy vnspeakeable grace preuented mee allwaies, warranting mee both from corporall and eternall death.

Many other benefitts thou hast bestowed vpon mee, but yet I beeing altogether blinde, did not see them till thou didst graciously illuminate mee; Thou art therefore, o Lord, the life by which I liue and the cleare brightness which maketh mee see, the light of my soules; and for this cause I render thee all possible thanks, although they bee poore, small, and noe way answerable to thy benefitts, nor such as they shoulde bee, but such as my weake frailty can present and offer to thee: for thou art my only God which louest our soules, and hatest nothing that thou hast made, and now hast saued mee beeing among greate sinners, to the end that I may serue for an example to all others, and bee wittnes of thy greate piety and soueraigne clemency; I will therefore magnifie thy holy name, that thou hast deliuered mee from the pitt of Hell more then a thousand tymes; and although I did thruste my selfe desperately on, yet thou didst allwayes drawe mee, back, soe that if thou wouldest haue entered into iudgment and condemnation against mee & punish mee in rigour according to my faults and merits, thou hadst iustly a thousand and

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a thousand tymes condemned mee, & punished mee with eternall death, but thou wouldst not doe it, but out of thy infinite loue of soules thou doest wayte till they bee conuerted and doe penance.

O infinite goodnes, my soule fainterth in this thy greate mercy, and cannot expresse it beeing soe vnspeakeable, alas I was wholly dead, o my soueraigne health, and thou hast raysted mee againe my life doth depende on thee, and as I doe wholly attribute it to thee I doe offer it and giue my selfe wholly to thee. O my sanctifier, by whom all things vncleane and polluted are sanctified, lett mee loue thee with all my harte, with all my soule, with all my thoughts, force, powers, and all my affections, at all tymes and moments, that so I may enioye the fruits of thy mercie, for were it not that thou doest continually gouerne mee, and guide mee, I should bee wholly lost: if thou didst not continually quicken mee, I shoulde perish; & as thou doest at all times cōferte vnto mee thy greate benefites, thou dost continually oblige mee to praise thy soueraigne maiestie; as therefore there is noe minute in all my life, wherein I doe not feele some effect of thy greate goodnes, so there ought noe time to passe, wherein I should not putte thee before mine eyes, and loue thee with all my force and vertue: But o Lord this is not in mine owne power, if it proccede not from thy diuine maiesty.

iesty, from whence cometh all that is good, as from the father of lights, with whom there is noe change variety, or alteration of things, for it is not in the discretion or will, of man to loue thee, if it bee not graunted him by thy holy grace, such a giift cometh from thee, O mercifull Lord, from whence cometh all good things, wherefore commaund that thou beest loued, and accorde to that which thou commaundest, and without doubt thy blessed commaundement shall bee fulfilled of mee, as also thy most holy will.

Of his deuotion before hee became a Capucin.

THE FOVRETENTH CHAPTER.

IT is noe meruayle if Father BENNETT shewed so great seruour among the Capucins, since that from the instant of his conuersion, there was allwayes in him a very particular deuotion: Hee was as a coale all on fire, which did kindle others with his glowing heate, but the violence appeared farre more after, when hee had liued in the obseruance of so straight a rule: so that it may bee truly said of him, that the change which hee made from a secular life to a religious, was but to giue a more ample externall testimonie of the true Apostolicall life which hee would after lead, and to binde himselfe by solemne voves, to those actions which hee did practise already of

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his owne free will, and of a holy affection and merit of life.

Hee spake himsele in the narration of his cōuersion, what pleasure hee tooke in visiting churches, and behoulding theire buildings and outward ornamente, but his humility forbad him to speake how hee passed wholle dayes heerein, not knowing how the time went away which was spent so, hee signified the vnspeakeable contentment which hee had in hearing the musick, how hee was so changed thereby that teares triking downe his cheeks hee fell often into thankes giuing to God, that hee had made him in some manner vnderstand, what the ioyes of heauen should bee, since hee was soe much affected with that sweete harmonye heere in earth but humble as hee was, and hiding diligently the graces which might cause him honor, hee did not declare how these pleasures putte him into such extasies that hee did not remember where hee was. At Doway when hee made his first restraint, and excercised his first deuotions, his soule (which knewe not as yet in what manner to proceede according to Gods holy intencion to the attaining of perfection) so gaue it selfe to contemplation that many can not match him after the long practise of a contemplatiue life in the cloisters.

Itt happened then as hee was on his knees praying bare headed, his hands ioined, and his
harte

harte and eies lifted vp to God, his soule was rauished as the hymnes were sōg in the Church his body was left as vn sensible for the time, insomuch that lifting vpp himselfe sodainly, hee went from the place where hee was, leauing his hatt and glooues behinde him, not perceauing it till hee came to the Church porch, so that hee was faine to retire thither where hee had praied, to seeke his hatte and glooues.

What a change was this, that an Heretique, a yong man, and a gentleman, being but newly come out of heresy, and yet retaining the other two, should bee so deuout, and so deeply rooted in such acts of deuotion? What a change is this, to see him frequente Churches in stead of daunces, sermons in stead of Comedies, Sacraments in stead of prophane companie, and to take delight in spirituall songs and hymnes in stead of youthfull, vitious, & wanton songs? To turne banquetting and feasting into fasting? to become a freind of solitude? to bee retired and recollected? hauing all waies God before the eyes of his spirit, to whose will hee rendered all his thoughts, affections and actions captiue: Noe man can well consider this vnlesse he confesse that the secrets of God are very greate, and that hee did designe this blessed Father to some thing extraordinary, and of high reach during the rest of his life, seeing that the beginning of his conuersion, was suc-

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soured with so many graces.

These graces growing in him did as they grew, expell all mundain & earthly affections; for heerein it appeareth if wee bee enemies of mundanities, and the more wee hate the world the more doth this qualitie encrease in vs, which maketh vs children of heauen, & heires of soe rich an inheritance. This was the cause that this good Father beeing disquieted with the worlde, wherein hee had taken soe much delight, made his first resolution to bee a religious man, to which God drewe him by diuers visions, inspirations, lights of the spirit, and kindling of the will, as hee reported himselfe when hee was perplexed which of the two religions (the Cordeliers or the Capucins) did obserue perfectly the rule of Sain& Fracis, and did weare his true habitt, wherein God inspired him soe manifestly, that hee could not admit any doubt, touching this inspiration as a religious man of this order hath related, and signed with his owne hand whose name was Peter Edwards an Irish man of nation, his very familiar and inward freind, to whome hee related it one tyme, as they entertained discourse one with an other, vpon the particular benefitts toward certeine persons.

One day as hee was in a deepe meditation touching this buisines, and not knowing what to resolute, hee prayed and commended this to God with all possible seruour, and with all the
faculties

faculties of his soule, nor without many deepe
groines of his harte, and salt teares falling from
his eyes, there appeared to him an Angell most
beautifull and glorious, compassed with a great
light, and a booke in his hand which hee
opening without speaking one worde to him,
made a signe to him to read that which was
within. Hee looked vpon it and read these
wordes, O lord how difficil & hard is this way
which thou hast shewed to mee? The Angell
turned the leafe and he read the same thing in
it, and soe turning ouer all the leaues found the
same words written, vpon this the Angell va-
nished out of his sight, and his soule was left
full of consolation and ioye assuring himselfe
that it was Gods will, that hee shoulde bee a
Capucin, because their manner of life was
more strict and austere then that of the Corde-
liers, though they bee both the children of B.
Saint Francis, & make profession of the same
rule. After this redoubling the seruour of
his prayers, hee said o God how good art thou,
and soe lay as a man rapt in the contemplation
of soe greate a benefitt, which hee would not
haue changed for all the wealth of the world.

After this time hee could finde noe content-
ment but in their cloisters, making his pil-
grimage betweene the houses of Paris and
Mendon, and when hee was with them hee
thought himselfe in Paradise, & neuer rested till
they had receaued him & given him the habit.

How

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How hee tooke the habit of a Capucin: of his
Noviceship and his admirable actions du-
ring that tyme.*

THE FIFTENTH CHAPTER:

THe Capucins seeing soe greate seruour in this yong gentleman and a stranger, in demaunding the habit did not knowe what to thinke of it, for hee not willing to reueale to them the visions and inspirations which hee had from God to drawe him to religion, told them only that his desire was to forsake the worlde, that the litle experience which hee had of the worlde was sufficient to make him despise it, that hee did foresee that in religion hee should haue more means to keepe downe the body by mortifications, and hee was not ignorant what profit redoundeth thereby to the soule if hee were tyed in the chaines of a holy rule: and in the end hee knew how greate a crowne of glory did belong to those, that had liued in the holy obseruance thereof. These considerations ouerweighed all others, yea if the whole worlde had beene putt into the other scale, this had ouerweighed it; But yet for all this he was delayed and putte off, that so it might the better appeare, whether hee were truly moued by Gods holy spirit, or whether some worldly discontentment did not make him to change his life & profession; for among
the

the Capucins, religious are not easily receaued; yea I haue knowen some that haue sought to bee receaued for fīue or six yeares together, and euery yeare haue made iourneies of fowr score or a hundred leages, to make sure to their Prouinciall chapter, before that they haue been receaued and happily they had not soe constantly perseuered, if they had beene receaued at their first requeste, forasmuch as wee preferue those things with more circumspection which haue coste vs much paine and trauaile to gett them; but hee wonne them at the length to admitte him without any more delaies. At that time hee was but fowre and twentie years of age; which though it be the time when nature is in her greatest violence, and seeketh moſte her pleasure, yet then was all his studie bent to mortifie it, and make the flesh obedient to the spirit: the greatest austerities which for the moſte parte are sharpe and moſt sensible to beginners, were his greatest contentment inſomuch that his companion nouices, were much excited by his deuotion, and the religious Fathers much astonished for to see it.

Hee was committed to the charge of a Father of the same nation, a man of holy life, and greatly conuerſant in miſticall Theologie, and in conducting of those which tooke the way of learning the croſſe, to the end that hee might communicate more freely to him whatsoever hee had in his ſoule, and that hee might followe

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followe his precepts with more resignation. I
will not speake heere how promptly hee put
in execution whatsoeuer his director ordain-
ed, though it were contrary to his inclina-
tion; Heere I will sett downe how the deuill
the enemy of all men in generall, but princi-
pally of religious, how many ginns hee laied for
him, and how hee omitted noe temptation,
neither outward nor inward to diuert him
from his holy purpose, and to make him for-
sake the habit, beginning first to terrifie him
by the rigour of his penances, the violence of his
prayers presaging that hee would preuaile much
to ouerthrowe his kingdome, if hee did per-
seuere in religion. Therefore hee appeared to
him visibly in diuers formes, sometimes in the
forme of a religious man, & some other times
vnder the figure of some fearefull beast, as his
malice and craft made him inuent: one while
hee represented to him the manifold occa-
sions of suffering which occurred in the po-
uertie of Capucins, and that the time which
hee might liue according to the course of na-
ture, was too long. to bee obliged to such suf-
ferance, whereas after his profession, hee could
not forsake that kinde of life, but he must bee
euer reputed an Apostat. Sometimes hee would
make him beleene, that the way to heauen was
so easie, and the gate so wide and open, that
hee might arriue well and assuredly there, and
yet liue in the delights & contentments of the
worlde.

worlde. Hee founded his pretext vpon the mercie of God, who will not the death of a sinner, and hath granted heauen to Mary Magdalen, and to the good thiefe, and these bee the most dangerous charmes wherewith hee enchauneth wordly men, and maketh them to beleue them to theire destruction. But this yong Nouice (old in these maximes) by the light of grace resisted valiantly all these batteries, calling to minde our Sauiors words; *The way to heauen is straight, and that which leadeth to perdition is wide and spacious*; that it is as hard for a rich man to enter into the kingdome of heauen as a Camell to passe thorough the eye of a needle; that a man can not haue his happines in this worlde and in the other likewise; with these and such weapons hee did encounter the deuill, and welded them so dextrously, that hee rested allwaies victorious, and the deuill ashamed to bee overcome.

These combats made him humble himselfe more in his own knowledge; And heere it shall not bee amisse to giue thee deare reader, an assured rule to knowe, if wee bee truly out of tentation, and that with victorie, which is, to see if wee are become more humble then before whereas delight and inward ostentation, proceeding from our owne will, doth often cause vs to attribute so much to our own forces that without any relation to God, from whom all grace proceedeth, wee thinke ourselues able to resist

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to resist it; But this is not to resist temptation, and to carrie away the victorie, but to fall from a lesse euill into a greater, and so the more dangerous because wee doe not knowe it, but when by the grace of a holy reflection, wee come to knowe that our owne forces had beene too feeble to resist so strong an enemy, this knowledge bringeth vs to knowe our infirmitie, and in despite of our lifting vp our selues to humble and caste downe our selues, fearing otherwise least God might leaue vs an other time all alone in the battaile, whence wee are not likely to gett out, but with shamefull foile. This good Father therefore, became still more humble, as the deuill did deliuer him these assaules, and thereby shewed that hee was truly the conquerour; and not contenting himselfe with this, did practise mortification with more courage, and excercised prayer with more seruour; The visions which hee had in the beginning of his vocation, now were more ordinary and fearefull in religion; Hee had then of all sores, and some soe fearefull, that the very apprehension troubled him, yea and made him sometimes cry out for feare.

One tyme there was represented to him a rough stonnie way and full of thornes, which hee muste passe to enter into a pleasant garden: the thornes affrighted him, but the beauty of the flowers of those borders, and the sweete odours which they sent forth was soe great, that

that it drewe him as it were forceably, that hee passed freely vpon these flint stones, & trampled vpon the thornes so that the blood issued, without feeling the woundes which they caused; God would shew him by this vision the difficulties which hee was to passe in the yeare of his probation, to come to the contentment of his profession, in fastening himselfe to the crosse of his sauiour, in which hee gathered all the flowers of his affections, the fruits of all sortes of verrues which hee did sauiour with vnmatchable deuotion.

An other tyme beeing at mentall prayer after midnight (as theire custome is, principally in the winter to watch and praie, when others prouoke God most by the enormitie of their sinnes) hauing taken his meditation vpon the paines of hell, our lord made him see the diuersities of torments and paines, which are imposed vpon miserable soules, the horrible cries of deuils, & the blasphemies which they yelp forth against their Creator, the stench of those darke dungeons, and the despaire which tiranizeth ouer them, and many other such like paines which are in this place of malediction; seeing all this very clearly hee sent forth a moste terrible crie, and astonished all the religious, & hee began to rise & runn away swiftly: The Fathers brought him into his chamber and asked him why hee cried soe, but hee was soe troubled that hee could not answer,

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but trembled and panted looking about him continually, and came not perfectly to himselfe till more then two howres after.

These strange accidents made the Fathers feare least there might bee illusions of the deuill, and therefore to vnderstande them better, they went to the true remedie, which was, that they prooued him by many & greate mortifications, enioyned him extraordinary penances, which hee did supporte with admirable modestie, patience and humilitie, searching in all occasions contempt of himselfe, and behoulding Iesvs Christe vpon the crosse, which are two foundations vpon which Saint Francis by diuine inspiration, established his whole rule. Hee was almost continually in extasies that it might bee truely said that his soule vnited to his body did liue in heauen among the Angells: I will not now speake of any other rapt, but that which befell him when hee was a Nouice, for the space of two dayes hee lay speechles and without any function of his senses, as farre as could bee seene. The fathers hauing neuer seene such strange rapt in any nouice, had recourse to the Physicians, to knowe what they thought therof: the Physicians which seldome haue recourse to God, when they can finde any reliefe in nature, ordayned that pigeons new killed shoulde bee applied to him, and that the bloud should distill vpon his head, but they gaue him noe
case in

case in this; then they pricked his leggs and thighes with greate pinns, and for all this they could discerne noe motion or sense at all in him; This did so astonish the Fathers, that they thought to dismisse him, as soone as hee should begin to bee in a litle better state. And they had indeed done it if the reuerend Father Hierome du Castferet, at that tyme Gardien of Paris, a man very famous for sanctitie and prudence, had not hindered it, who had beene generall twise, and thrice Procurator in the Court of Rome, and for the space of two and thirtie, yeares ordered very happily all the important buisines of religion: This reuerend Father well experienced in these cases, was allwaies of opinion, that hee should not bee dismissed and yet to the end to try farther the soliditie of his spirit and his constancie to suffer patiently, all things for the loue of God, hee caused him to bee kept shutt vpp in a chamber for the space of fourtie daies, in which time hee could not goe forth, neither see nor speake to any man, but vpon sundaies and feasts when hee went to heare masse, and after ward hee returned to his cell, where hee beeing voluntarily kept for IESVS Christes sake, hee solaced himselfe with Christ in extraordinary spirituall raptis.

But to retorne to our former discourse, after hee had beene out of himselfe for two daies, hee came in the end to himselfe, againe & was soe possessed with ioye and iubilation, that hee

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seeking to conceale it with all humilitie, was yet forced to make outward shew of it; The Reuerend Father Bennett of Osimo Prouinciall assembling some of the ancient Fathers together, sent for him to knowe in what state hee was, commanding him in the vertue of holy obedience, to conceale nothing from him, and to tell vnto him the naked truth; wherevpon presently hee beeing abashed and changing his colour, entered into a discourse of two howres long, and treated of many points of perfection, which had beene reuealed to him, with soe high conceptions, that afterward they neuer made doubt but that his extasies were true, and not to bee suspected for illusions: His companions asked him if hee felt any thing of that which was done to him, hee said that hee felt it well, but that his spirit was soe occupied otherwise, that hee could not diuerre it to speake or giue any signe of feeling.

Notwithstanding all this, to shutte the gate to vanitie which creepeth in vn-sensibly like a serpent, they did humble him by all sorte of inuentions. They told him that hee was vnprofitable and altogether vnfit for religion, according to the spirit of Saint Francis, and that they minded to take the habit from him, at all which speeches hee was not a whit troubled, but said that our blessed lady had reuealed to him, that hee should liue and die a Capucin; The Father which was directour hath since declared

declared the circumstances of his reuelation, and said that once as hee was vngirt, or rather had loosed the corde wherewith hee was girt, his spirit which was continually eleuated entertained it selfe in meditation vpon the perfections of the blessed Virgin, then did the Queene of Angells appeare vnto him very glorious, and tooke his corde and girt him softly, and assured him that hee shoulde perseuere a childe of Sain& Francis exhorting him to continew his holy deuotions.

All the yeare of his Nouiceshipp was past in this manner, at the ende of which hee made humble sute to bee professed; And this fauour was accorded to him, whereof since God hath receaued the glory, his neighbour edification, and the whole order honor and contentment.

*Of his extraordinary fashion of life
after his profession.*

THE FIFTEENTH CHAPTER.

His good Father longed for the day of his profession, which was to him a second spirituall natiuitie, beeing first borne when hee conuerted himselfe to the faith of the Church, this day of his profession hee celebrated euery yeare with extraordinary affection renewing his vovves with greate deuotiō; from this tyme hee began to liue so, as if hee had done nothing before, hee excercised more austeritie & more

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mortification, without any release or remission, euen till the howre of his death, which was for the space of fīue and twentie yeares, for soe long hee was in religion; for rules of his actions, hee proposed noe others but Iesus Christe crucified, taking more pleasure to behold him on the crosse, and participate in his soule one of his dolours as it pleased him to communicate it to him, then to consider him in Cana of Gallilee changing water into wine, or to see Martha full of care, hauing the honour to serue him at table. Hence it came to passe, that when hee was to treat of spirituall things and of meanes to attayne to perfection, his discourse was so fiery that hee was seene all glowing hotte, and euer hee enterlad some what of the crosse, for said hee to suffer and endure for the loue of Iesus Christe, o what a grace is it, this is the sure way of saluation! Noe soule euer tooke it which did not safely arrive, although neuer soe greate enemies would stoppe the passage.

Hee mounted yet farre higher by mysticall Theologie, knowing that our flesh was the more true crosse vpon the which God was nailed comming into this worlde, and where hee had endured, and daily doth endure, more cruell torments then the cruell Iewes inflicted on him; & for this cause hee laboured to render crosse for crosse, passion for passion, dolour, for dolour flesh for flesh, causing his flesh to suffer
in par-

in particular (as much as was in his power) the dolours which our sauiour had suffered in his, both crosses beeing but one and the same, as they did participate the same, nature in their species.

This is very high, yet they shall easily comprehend the same, who consider that Iesus Christ, hauing taken our nature, and with it all the maimes and imperfections excepting sinne; it was to it (to vse the wordes of Father Bennett) that hee was bound by an hipostatical vnion, vpon which hee was nayled with greate and piercing nailes of loue, where hee was condemned to dye by the soueraigne and high court. Therefore it is on this crosse of our flesh that hee hath endured and doth endure dayly cruell paines; for when the Preist celebrateth only for gaine, it is then that hee is sold by his disciple; when the holy Sacrament is giuen to obstinate sinners, hee is deliuered into the hands of Iewes: when hee is receaued of an vnworthy soule, hee is traitterously kissed; when wee doe hinder him to doe his will, hee is bound and maniced: when after the communion, wee spend the tyme in prophane pastimes, hee is ledd shamefully thorough the streetes: hee is buffered, by the hardenes of our hartes: hee is mocked, when wee pray to him and thinke of other things: hee is cladd as a foole, when wee despise to followe him; wee bende our knees in skorne, when wee kneele

in the Church & doe him not due reuerence: wee giue him a reede for a scepter, when wee call him king and Lord, and yett will not obaie him: besides those which doe disguise themselves, doe spitt in his face; those who paint themselves with vermillion, doe couer his face with bloud: they which weare strange hayre, doe pull him by the haire: and those which weare them powdered friseled, crested and vnnaturally dressed, sette thornes vpon his head.

Moreouer, those who oppresse the poore, lay the crosse vpon his shoulders; those who terrifye them with threatens, doe putt him into an agonye, they that take away the goods of the Church, doe strippe our Sauour of his cloathes; they who doe afflict Preists, doe cruelly scourge him; hee which deuiserh lyes against a religious person, accuseth him falsely, and staineth his good name, calleth our Sauour drunkard and freind of publicans; those who accuse an innocent person, beare false witness against Iesus Christe, and those which sweare prophanely, doe blaspheme him; the iudges which keepe a widowe or orphan long in suspence, doe rye him to a Pillar: and they which sende them from one Court to an other, doe sende him from Caiphas to Pilat; the iudge which for feare of Princes or greate persons doeth not iustice, is an other Pilat, and hee which against his owne conscience, doth condemne

demne the iust cause of the innocent, doth pronounce sentence against Iesus Christe; they that hinder theire seruants or others to doe good, doe nayle his hands vpon the crosse: and they that permitt them not to goe to masse or to a catholique sermon, doe nayle his feete to the crosse; the souldiours which despightfully treat poore countrey men, doe handle our Sauour despightfully; Heretiques which by theyre false opinions doe afflict the Church, doe prepare whips for him; and the tongue of the minister speaking against the Church, is a lance which pearceth his side whence the Church commeth. And to conclude briefly, they that committe any sinns, doe put him cruelly to death crucifying againe in the selues, the sonne of God, as Sainct Paul saith. This is the true crosse on which hee cryed *I thirst* (o man) for thy saluation, on which hee tasted the vineger and galle of our mallice, and on which hee had his harte and side pearced by our vnthankfullnes.

Soe did Father Bennet discouer the mysticall crosse of our humanitie chastising in recompence his owne flesh, for to make it in some sorte like to that of his master. And whosoever will see some high conceptions vpon this matter, let him see the booke which hee hath made entituled. *The Christian Knight*, and there doubtlesly vnder the hieroglyphic of a Souldier with his armes, and that which is needefull for cor-

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porall warre, hee teacheth euery Christiā soule,
which desireth to liue one day in Heauen
with Iesus Christe, all things which are ne-
cessary in a spirituall warfare, and that which
it ought to doe or auoid, the meane to subdue
his passions, the art of rooting vp vices and
planting vertues, and in one worde an abridg-
ment of an actiue and contemplatiue life.

This extraordinary manner of meditating
the passion in his owne proper flesh, in stead
of contemplating him vpon mount Caluarie,
imprinted in him more liuely touches, then it
would haue done by other meanes: for it is
certain, that these things doe more affect vs
which touch our selues, then they doe when
wee see them in an other; And as an habitude
is gotten by actions, imprinting it selfe more
strongly as the actions are violent, so this blef-
sed Father did so bende the force of his spirit
to God by the meditation of the crueltie of the
passion, that three yeares before hee died, hee
reposed not one houre and a halfe, of fowre
and twentie when hee felt not himselfe drawen
by diuine tracts with such effect of vnion and
transformation into Iesus Christ crucified,
according to that which hee wrote thereon in
his thirde parte of the will of God, in his trea-
tie of the passion that it left impressions in him
of the paines of our Sauour, and so violent
they were that his body and soule did feeble day
and night the great and inward dolours cau-
sed

sed thereby. Hee suffered in his body, and for that which concerneth the inferiour powers of the soule, all that can be suffered, but the superiour part of reason did take pleasure thereby, & receaved greate contentment which was an infallible argument, that such attractions were truly from God and not illusions of sathan.

Notwithstanding that hee might not bee deceived by an act of profound humilitie, nor trusting in his owne knowledg, nor in his own proper sense hee communicated this to one of the Fathers a man eminent in all sorte of sciences both speculative, & practically, & an excellent preacher, coniuring him moste earnestly to tell him, whether hee were not beguiled in such actions both in regarde of the little repose hee tooke in respect of the weakenes of his constitution, as in regarde of other occasions because this diuine attraction did cease vpon him often before matins, sometime after, & for the moste parte did houlde him all along the wholle day, though with lesse violence by reason of exteriour occupation and distractions.

This Father knowing him familiarly for many yeares, and by humility iudging of the rest of his actions assured him that all was from God protesting afterward to the Fathers to whome hee made relation of this that hee had neuer heard so high things and so well deliuered as hee had done in this colloquie with
Father

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Father Bennett for the space of three howres though hee lay at that time sick of his laste disease which ended his life.

In this noe doubt hee had greate occasion to reioice and to thanke God, for those graces and fauours done vnto him, which hee refused to many others; But besides these, hee did suffer violent paines in all partes of his body in that for the space of twelue yeares after hee entered into religion, hee was so oppressed, that there was noe sort of disease so violent, that could putt a man to more extreame paine then hee endured, with infinite patience, neuer complaining or murmuring, but allwaies praising God, and for all this hee did neuer relent in his daily mortifications. Hee did frequent daily the communie if hee could traine himselfe thither without falling, where it pleased God one time to worke a miracle for his health, as I will relate heereafter. In fine, hee omitted noe actions of his rule nor of his particular deuotion, if the Physitian did not commaund him otherwise strictly for his health & for his conscience.

The deuill nor preuailing in his Nouiceship against him, to bring him againe into the world, ceased not to assaile him with other tentations afterwards; For the fauours of God did serue him as a whetstone to sett an edge vpon his weapons: Hee laboured now to make him offend against his voves, and for two yeares
space

space hee continued in the violence of this
 tentations, bearing the yoke of greate affli-
 ctions, and his brethren which could not
 assiste him but with theyre prayers, did him
 this charitie soe much the more willingly, be-
 cause they iudged his state out of danger, soe
 that hee might well wish with Iob, that his
 faulces which hee had committed were coun-
 terpesed with the dolours & afflictions which
 hee suffered; For in respect of them, the other
 had beene lighter then a graine of sand.

Of his learning and how hee used it.

THE SE AVENTENTH CHAPTER.

IF vexation doth giue vnderstanding as it is
 commonly said, then surely was Father
 Bennert endewed with greate vnderstanding,
 hauing suffered all his life such sortes of affli-
 ctions which doe exceede humain frailtie to
 beare, if it were left only to naturall forces but
 as there are two sortes of knowledge to rayse
 vs to God, and to make vs despise earthly
 things; soe there are two principall wayes to
 attayne it: There is a knowledge of infirmity
 of nature, with the neede that we haue of the
 hand of God, which doeth supporte and keepe
 vs from falling, as a nurses hand doth hold the
 litle infant whome shee guiderh, and this is
 caused by afflictions; For there is nothing
 which doth make vs returne so soone, as a snail
 within his shell, as when God cometh to smite
 the

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the hornes of our presumption & arrogancie. The other knowledg is, that of the secrets of nature of polittique and diuine lawes, of the misterie of our beliefe, all which scholasticall and mysticall diuinitie doth teache vs both to assent to those matters of faith and also to knowe the relation and dependance there is betweene the creatour and creature, as also to discerne truthe from falshood, heresy from true doctrine, and to containe vs within the Church, and to reduce others which are without: and this knowledge commeth not from afflictions but from trauaile joined with a good temperature of the braine, or from those free graces which God bestoweth as hee seeth expedient for our saluation, and for his glory.

How excellent Father Bennett was in the firste sorte of knowledge, it is already declared, and as yet in the chapters of his patience, and mildnes will appeare more. In the second which is more profitable towards our neighbour, hee did also excell: For nature had endowd him with greate promptnes of witte, and he then confirmed it by his owne labour and diligence, that there was almost noe sort of art or science, wherein hee was not well conuersant; In his youth after hee had learned his humanities, hee gaue himselfe to the studie of the common lawe, wherein hee advanced himselfe much for the time. After his conuersion when hee became a Capucin, hee was putt to the

to the studies of philosophy and theology, which hee learned with noe lesse facilitie, for the inward grace which sanctified his soule, cleared also his iudgment, to pearce into the most obscure difficulties. And will you knowe what was the booke which hee held continually in his hands, and turned often euery daye? It was the crosse and passion of our blessed Sauour. The crucifix was his Repetitor or repeater, whose lesesson hee did continually recite: And why did hee study so much this lesesson because hee would teach noe other doctrine. Those who conuerfed with him knewe this well. And likewise the launcings of his harre in the pulpit accompanied with the compunction and teares of his auditors, doe shew it sufficiently, and an infinite number of soules conuerted to God by his exhortations, who now being rauished with Mary Magdalen at the feete of the crosse, reeding this will witnes that I doe not speake the hundredth parte of that which hee merited in this kinde.

Besides these sciences hee was well seene in the learned tongues both Greeke & Hebrewe in positiue diuinitie, and reading of the Fathers, in controuersies and cases of conscience, so that it may bee said that hee had an abridgement of all sciences, there beeing nothing worthy to bee knownen, which the transcendency of his witt made not very familiar vnto him: I neede not to proue it, for there is noe
man

man whoe doth not knowe it and a greate number of Cardinalls, Archbishops, and Bishops, and other notable persons in the Church, who haue admired, cherished, and honored him with theyr visites, and will testify this for a truth; as also for his greate trauaile and successe in gaining of soules after hee became a Preacher: The sublimitie of his doctrine hath beene knowne & searcht after in the Cloisters of religions of all sortes, & God only knoweth the number of religious men & women who hauing beene comforted by his exhortations, and ayded by his doctrine, both by worde of mouth and writing, haue beene exalted to the high state of perfection, of whome some nowe enioying the recompence, doe knowe by effect what a happines it is for a soule, to haue noe other obiekt in this worlde but the crosse: and others as yet not releas'd from the thornes of this mortalitie, doe liue content and ioyfull in expectance and hope of the like crowne. And who is able to tell how many Princes, Noble men, Gentlemen, and others of all rankes qualities and sortes, haue found by experience to their owne benefitt, how profitable it is to haue good counsell for theyr consciences, against the comberances of the world, such as those were which this Father BENNETT had experimented? His outward carriage and comportedment of himselfe, bred deuotion in others; For his very countenance and sweet beha-

behaviour, did teach others piety and deuotion. I should neuer make an end, if I would particularise all his actions, his manner of preaching full of fyrye zeale, the theologicall foundation which hee gaue to his morall preceptes, his merhode of sweetely winning sinners, his manner of treating with secular persones and what preparation he vsed for his preaching. Among other things, it is certayne that the fire of charitie was so kindled in him, that it made him often forsake his corporall refection, to giue spirituall; which hee did practise with such a supernaturall light & so quickening, that the streaming of it was sufficiēt to engraue his name in memorie amōgst posteritie.

One of the greatest losses which wee susteyne by his death, is the want of enioynig certayne workes which hee had begun, and left imperfect; in which there were greate matters expected touching perfection, since hee had already treated it so excellently in his *Rule of the will of God*, which booke is esteemed by spirituall men (whoe are best able to iudg of it) one of the moste worthiest and fittest to guide a soule with assurance to the center of his last rest, and doth leade men on more easily with more loue then feare, and it cannot but bee such as I say whereas hee receaued the argument and knowledge of it from heauen: For during his Nouiceship in one of his extasies wherein hee continued a long tyme as a man

out of his body that is not seeming to haue any sense at all; God by a particular grace and light reuealed the subiect of it in one instant with so liuely apprehension of it, that some of his friends and Nouices beeing at that tyme with him to whome hee did communicate them at that present, did testifie that hee did then discourse more perfectly and more feelingly of this then hee hath done in his booke.

And I am well assured that the Doctors of Sorbon besides other greate eminent persones conuersant in mysticall Theologie doe confesse that hee hath taken out the sapp of Cedar vpon the high mountayn of Liban which is of contemplation.

One of his more particular designs wherein hee employed himselfe with much seruour and affection was the conuersion of soules infected with heresie. For as wee hate more the bitterness of the fruit after wee haue tasted thereof then if wee haue only the knowledge of it by the qualities, and wee labour more to roote vp the plants of this bitter fruite wheresoeuer wee find them: soe this blessed Father hauing beene formerly infected with heresy, and taken in deeply the venime of it, did more perfectly hate it, & therefore did employe the greatest parte of that tyme which hee could spare from the exercise of his rule, in labouring to this end, not without greate proffitt and benefit to straying soules; for the sweete temper of
his

his cōuersation without euer entring into passion (though hee were prouoked) ioyned with greate prudence which knewe to make his right aduantage as occasion was offered, made him soe able to conferre with Heretiques, that by the one he wonne them to conference, and by the other hee seldome let them departe from him without beeing wholly conuerted, or at least troubled and perplexed in theyr owne doctrine.

Hee did often sette before his eyes the pittifull state of the most part of soules in his owne country. Hee detested that errour wherewith they were blinded, and had greate compassion of their misery, and out of charitie (which obligeth vs to loue our neighbour) hee wished theire conuersion from the bottome of his soule: vpon this occasion hee resolved to goe into his Countrey, and to labour in that holy haruest, of reducing wandering soules, & preaching to them the kingdome of God by the way of penance, and noe labours (which are greate in these kindes) noe eminent perils of prisons or death, had any power to diuerter him from this holy purpose.

*Of his going into England; and what happened
to him during three yeares that hee was in
prison.*

THE EIGHTEENTH CHAPTER.

THe loue which this good Father did beare to the crosse, did moue him to a greate desire of shedding his bloud for the quarrell of his maister wherefore hee chose rather to retourne into his countrey, which being in the beginning of the heate of persecution in England when racks and tortures were soe common, that few or none could escape death by reason of the moste bloody lawes enacted against Preists: Hee went from Paris in the moneth of Iuly, in the yeare. 1589. after hee had receaued the benediction of the moste Reuerend Bishop of Modena, Legat of the sea Apostolique and Nuncio at that tyme of our holy Father Pope Clement the eight, and had the obedience of his superiour: hee had for his companion Father Iohn Chrifostome a scotish Priest and preacher, a very zealous and religious Father, whome the incommodities of prisons could not diuerter from returning since to his countrey for the reduction of soules.

The intention of this good Father Chrifostome was, to goe into Scotland for the cōuer-sion, of his father and moste of his kindred, which were all heretiques, and among the most
obstinate

obstinate, fowre of them beeing Ministers and Preachers. Departing from Paris they went directly to Haure de grace thinking to take shipping there, but missing of theyre hope, in imbarcking there, they went from hauen to hauen, till they came to Callis, where they found a shipp ready to depart, and soe went with many gentlemen Hollanders and other passengers, moſte of them beeing Heretiques.

They had the winde fauourable enough to passe, but yet the passage was painfull to them; for on the one side, the Reuerend Father Bennett was extreemely sea-sick, by reason of his tender and delicate constitution: on the other side hee was not a litle afflicted in minde for his companion, who was tormented with a continuall feuer, which hee had contracted by his trauaile, and greate iourneyes which they had made: for besides that it was in the greate heats of sommer, the heauines of theyre habits did tyre them, forasmuch as they wore secular cloathes vpon theyre habits, which they had made of some light stufte that by this disguise-ment they might auoid dāger of beeing discouered. The morow after they were embarked, they landed betweene Sandwich and Douer, and going on theyr way straight towards London, they left theyr companye, telling them that for some occasions they could not take vp the same lodging with them, and soe staying a litle while, lett the others goe before.

How mercifulous is God in all his workes, and how doth hee oftentimes dispose of our workes, when wee litle thinke of it ! These good Fathers had greate contentment nowe in that they had quitted the companie of these heretiques, that they might the better order their owne buisines: but God disposed otherwise: for the first howse which they came too, they thinking that it had beene an inne, was a prison; whoe can but wonder at this accident ? This was doubtlesly Gods providence, which by a secret inspiration had incited his seruants to make choise of this vnpleasing and dolefull lodging, among all other places of the towne. to the end they might worke the conuersion of many prisoners lodged there for diuers causes, as they found it by their experience afterwards effected.

Scarce were they entered, whiles Father Bennett was speaking to the hostesse for the reliefe of his companion, who was growne very weake by his feauer, but the Sergeants knowing them to bee strangers came to signifie to them from the Maior of the towne, the lawe which prohibireth any stranger to take vp his lodging before hee giue an account to the Maior of what qualitie & profession hee is; what a beginning is this I pray you? These good Fathers doe easily obey and presently followe the Sergeants, and came to the Maior, who began to interrogate them according to the
vsuall

vsuall manner; when any stranger is brought before him, and hee found presently what they were. For besides that they were found with their breuiaries (which gaue greate occasion to suspect them for Preists) theyr aspect full of reuerence, the sweetenes of theyr countenances, the grauitie of theyr behauour, the modestie of theyr speeche, theyr patience in enduring mocking & railing words powred out of durrie mounthes against them, did bewray them: and many blasphemies belched forth against the puritie of theire religion, and against our holy Father the Pope, whome heretiques hold for Antichrist.

After this they were brought back by sentēce of the Maior, and attended by the same garde of sergeants vnto theire first lodging, to wit to prison, to bee kept there vntill they expected the determination of the Queene of England and her priuie Counsell. They seeing themselves, thus shutte vpp, armed them selues with patience for the time to come, and began to deale as effectually as they could for the conuersion of those heretiques which were in prison with them, there beeing at that time a greate number. This good Father beeing much occupied in seruing, and solacing his sick companion, was much afflicted that hee had not more time and leasure to conferre with them, yet it pleased God so to blesse him in this holy worke, that in the space of eight daies which

hee was there, hee conuerted some whome did him much pleasure and seruice afterward, in many matters of consequence, when hee was prisoner at London and Wisbich.

After eight daies the Sergeantes were commaunded to bring them to a certeine Castle, where the Queene and the Court was, which was but two daies iourney distant from thence; It is needeles to tell in what manner they were treated in the way, and how they were putt in feare of death.

Being come to London they were first brought before the Lord Cobham, who receaued them very curteously, and entered into long discourse with Father Bennett, in somuch that hee seemed to bee not a litle moued and troubled in minde therevpon. Hee told him plainly his purpose, and likewise gaue him to vnderstand, that hee was a Capucin, and that hee had not abandoned his conuent for any other end but to come into those partes, to procure the saluation of soules which heresie had blinded, and that hee was ready to spende his blood euen to the laste droppe in so good a cause; and if the persecutors should exercise all kinde of torments vpon his poore body, that hee was ready to suffer them, and that neither tormētis nor death shoulde by Gods grace, haue the least power to alter his intention.

The holy Ghost wich spake by the mouth of this blessed Father, with such wordes full of zeale

zeale and sweetnes made them take roote in the harte of this Baron, wherevpon hee looketh more earnestly on the face of Father Bennett, considereth his comportement, & weigheth well all the circumstances of this small conference hee had with him; and it seemed hee was in conscience already well affected to the Catholique Religion.

They were sent afterward to the Queenes howse at Nonsuch, where at that tyme the Queene was, and her Counsell, and for the second station they were presented to the chiefe Secretary of state, Sir Francis Walsingham, a man of greate credit and authoritie with the Queenes Maiestie, a man moste obstinate and stiffe in his false religion hee presently began to aske them what they were, and whence they came, and why they came into the countrey? now and then enterlacing some speeches of meere mocquery. Father Bennett made him brieft and pertinent answeres to all his questions, with soe much grauitie and prudence, that all the companye which was there, had him in admiration for his discrete and modest fashion.

Among other things which the Secretary asked him, this was one, why they came two together, & one in the companie of the other? To whome this good Father answered, that this was more conformable to the life of our Blessed Sauour and his Apostles, and to putt in
practise

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practise his commandement to his Disciples,
whom he sent *binos & binos*, by two and two to
preache the Ghospell. That this was likewise
the practise of the primitiue Church, and the
particular institution of their order, to the end
that they might comforte one the other in the
waie, and that one might partake with the ne-
cessities of the other; oh, said the Secretary, it is
rather that one may bee a witnes of the mal-
lice and lewdnes of the other; wherevpon this
good Father tooke occasion to make a speeche
touching the difference and greate contrariety
that there is betweene the children of God
and the deuill, the children of light and darke-
nes, betweene the elected and reprooued,
religious men and heretiques, concluding all
with this sentence. *Qui male agit odit lucem*: Hee
that doth ill hateth the light: Briefely the can-
dour of his proceeding, and the freenes of his
discourse, wonne so farre the affection of the
Secretary, that although hee was one of the
greatest enemies of Catholique Religion, and
one of the greatest persecutors that euer was
in England, yet did hee shewe fauour to them:
for hee gaue chardge that all theire cost should
bee defraied, from the time they were firste ta-
ken, and commanded the Sergeants to restore
them all those thinges which they had taken
from them, which they did in parte.

The Queene which could not endure to
heare of Preists, beeing aduertised of the con-
stancie

stancie of this blessed Father, of his prudence, and discrete behauiour, of his profound learning, and his strong defence of the religion hee professed, calming her passion in this kinde, was desirous to haue a sight of him, wherevpon she went to a windowe where she might see him as hee was to goe from her Court to bee carryed to the tower of Lódon, according to the order of her Counsellors; In the way these fathers had leasure to confesse one to the other, not knowing whether they should haue the like heereafter, because they were to be putt a part by the sentence of the counsell, that so they might bee deprivied of theyre mutuall consolation, & the rather to shewe theyr hate to the constitutions of theyr religion.

The Capucins of the Prouince of Paris, beeing aduertised of the imprisonmēt of these two religious men made sute to his most Christian maiestie, that hee would interpote himselfe for theyr deliuerance. For they sawe they could not bee deliuered by any other meanes: His maiestie condescended to the Capucins humble requeste heerein, who hating heresie, because hee knew well by experience the poissō of it, did beare a particular affection towards Capucins. His letters were deliuered to the Queene to obtrayne this fauourable libertie for them; wherevpon Father Chrysostome beeing a Scottish man was enlarged: But Father Bénett beeing an Englishman, and soe consequently a
vassal

vassal of the Queenes, was kept close prisoner still, and soe farre was hee from obtayning libertie, that hee was now more afflicted, and by a new sentence, sent to the Castle of Wisbitch, which is a most vnwholsome and vncōfortable prison, by reason of the ill ayre of those partes, and the remotenes of the place from all that might yelde assistance and comforte, with a greate number of other Catholique prisoners both ecclesiasticall and secular persons.

Heere is worthie the obseruation, that the very first day that this Father was separated from his companion, hee putting away all feare, forsooke the secular habit hee wore, and openly made his habit appeare to the worlde, practising all the austerities of his rule, as fastings, discipline, and other mortifications; whereby the Catholiques receaued very greate comforte and contentment, but the Heretiques witnessing their hate and fury against it, did reuile him moste bitterly for it; Among others one whose name was Wright, the minister of Dunnington, which came to dispute with him, thought hee shoulde putt him to greate shame for wearing his habit, vnder-taking boldly to prooue, that hee was prohibited to weare it, both by scripture and by the canons of the Church: but hee failed of his prooffe, and indeede hee bore away the shame of so bold and false an asseueration.

This Capucins habit vnknown in those partes

partes occasioned much derision and disdain
to Heretiques, and comforte to Catholiques,
insomuch that Father Bennett passing by Cam-
bridge (which is one of the famous Vniuer-
sities of the Realme, for the Colledges which
are there built long since by Catholique foun-
ders for Catholiques, though now vsurped by
heretiques, as also the Churches with the reue-
newes contrary to the lawes of God and man
and the intention of the founders) passing I say
by this vniuersitie, hee was ledd thorough all
their streetes as a strange monstrous spectacle:
Hee was followed with odious shoutes and
cryes, and all despitefull reproches they could
possibly doe him. In the meane while this bles-
sed Father, armed himselfe with extraordinary
patience, and inwardly reioyced according to
the example of the Apostles and Martirs, that
hee was reputed worthy to suffer such contu-
melies and outrages, for the name of **I E S V S**
Christe crucified.

When hee was come to Wisbitch and shar vp
with other prisoners, hee began to exercise a
fresh the rigours of his rule, and during eigh-
tene moneths which hee continewed there,
hee brought forth greate and notable fruite,
both for the consolation of Catholiques, and
conuerſion of Heretiques, who could not
maugre theyr hate to Catholique religion, but
admire this strange manner of life: and the
fame of it was soe generally spreadd, that very
many

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many were desirous, to see him, some to content only theyre curiositie, and others to heare his discourse, and to knowe the growndes of his doctrine. Among these there were many Ministers of the protestants, who came thinking to conuince him, but they departed from him with theyre owne shame; that which did inuite and drawe them more to conferre with him, was his extraordinary modestie, and sweete fashion of treating with them, which caused (according to the reporte of those that were fellow prisoners with him) that they chose rather to conferre with him, then with any other Priest, because hee did forbear to reprove theyr impertinencies and absurdities, with soe much eagernes as many others would; neyther would hee euer bee transported by passion, though prouoked to it by the folly and obstinacy of others, knowing well that sweetenes and meekenes, often gayneth those, when rigour rather hardeneth; and that it is an vsuall thing for such obstinate and proud conceited men, to contradict more vehemently, when they see their aduersary in passion; our blessed fauour was meekenes it selfe, and the firste les-
 son which hee would his disciples should learne of him, was the practise of this vertue, commanding them aboue all, to bee modest, and meeke as lambes among wolues.

This good Father wonne many soules in this manner, for there passed noe day, that hee
 had

had not conference with one or other, & often hee spent the wholle day in this good worke, soe that hee had scarcely tyme to say his office; other Preists wondered much at it, and seeing his soe greate trauayle, ioyned with his austerities, admonished him to spare himselfe, and tould him, that his weake body could not sublist with soe much labour, and soe litle sustenance; for (said they) Father you are in continuall action, alwayes in greate occupation of body and spirit, you take litle or noe rest to repayre your strength, this muste needes drawe on some infirmitie, to the ouerthrowe of your health; yea rather (said hee) I am better in health for this excercise, and was neuer more healthfull & more able in body, the I am at this present. And indeede it pleased God to blesse him heerein extraordinarily in witnes of his acceptance of such labours; for as I said before for twelue yeares after his entry among the Capucins, hee was soe weake, that there was allmoste noe disease whereof hee had not his parte, beeing oppressed without any intermission with a greate weakenes of stomack, which infirmitie had now left him, soe that hee felt hardly any indisposition at all proceeding from his old malady.

Among other conferences which hee had with Ministers, there was one very remarkable that hee had with the pretended Bishop of Ely, who was named Doctor Eaton, who had the

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the same among them to bee a very subtile
disputer.

When hee came to Wisbitch (where this re-
uerend Father was prisoner) vpon some impor-
tant affaires of the publique assises, there were
some gentlemen of quality in this Bishops
companye, whoe had formerly knowen this
Father Bennett of Canfield in his youth. Among
the rest, was one knight called Sir Iohn Cus,
they earnestly solicited the Bishop to deale
with him, and to conuict him of his errour; soe
that the Bishop vndertooke it, and hauing ap-
pointed the time, they sent for him to the pri-
son, without giuing him the least aduerrise-
ment of this theyr purpose. Hee supposing that
it was to bee codemned to death for his Reli-
gion, prepared himselfe rather to die, then to
dispute; At the first, the Bishop began to in-
terrogate him as if his Inditement were now
to bee made: but hee answered him plainly and
categorically, not a whit amased; but present-
ly after a fewe questions, hee entered vnse-
nsibly into a questio concerninge the Popes autho-
ritie, which is a matter very odious in England;
But when the Father sawe that the Bishops
intention was not to examine him as a crimi-
nall, but to conuince him by argument, hee
defended himselfe soe well, and answered the
obicction of his aduersary so pertinently, that
many Catholiques which were there present,
thought it was Gods spirit which spake within
him

him, to the dishonour and confusion of the Bishop & his adherents: soe did this good Father exercise himselfe with greate commédation in defending Gods quarrell, and dayly working the conuersion of soules, till such tyme as after hee had beene kept three yeares in diuers prisons, & was then sent back by bannishment into Fraunce (for soe he had his sentence) at the solicitation of his most Christian maiestie Henery the fourth of Fraunce: But that which occasioned the more speedy execution therof, was an other matter, which I will heere let downe.

A certaine vicar of the pretended Bishop of Norwich, named master Redman, accompanied with sixtie ministers, which came from a Sinode, came to Framingham Castle, where this father now was, being remoued frō that of Wisbidge, to confer and dispute with the priests, which were there prisoners, who were fortie in number; And to the end that all might be done with the more glorie, the gouernour of the prouince, who is the Lieutenant of the shire, was also there, called Sir Wingfield, who gaue cōtenance to this companie by his presence.

In the companie of these ministers, there was one called Wright, who hauing liued at Geneva, and there borne a great name, was greatly esteemed for his learning and sufficiencie. This minister, entered into conference with father Bennet, and with two other priestes, but he was soe foyled, that the vicar Generall, with manie
Hh others,

others, did chaunge their colour, and were ashamed of their champion : and afterwards said among theſelues, that the faith of the Proteſtants, had receiued a great blow that day.

But this man being vain-glorious, was not content with this diſgrace, but engaged him ſelfe for another day, to reſtaure his honor which he had loſt. But to prouide for the worſt, and to recover the honor already loſt, there were choſen three of the moſt able miniſters, which were deſigned for to encounter in a ſolemne diſputation, three Prieſtes; vnder promiſe made by the Proteſtants, that they would obtaine warrant from the Councell, for the Prieſtes ſecuritie in this action, which was otherwiſe a matter of great danger. Some weekes paſſed, during which time they treated of the points and circumſtances of the diſputation, whiles the conſent of the Councell was procured. The Reuerend father Bennet was one of the three Prieſtes which were elected, for this diſputation, as a man well qualified, both for learning and for pietie; But in the end, all came to nothing, for theſe Miniſters becoming wiſe by the example of the former, after they had well thought vpon the buſines, durſt not appeare, nor yet could finde a more honeſt excuſe, then to haſten the baniſhment of father Bennet and the other Prieſts : which being obtained ſpeedily, they were quit and wholie diſcharged from this meeting.

Of his returne into France.

THE XIX. CHAPTER.

AFTER that Father Bennet, had passed three yeares in prison, he was deliuered as aforesaid. Whilst he was in prison, he made it a Cloistre for the austeritie of his profession, and a pulpit, preaching frequentlie there the word of God, and drawing many soules out of the sinke of heresie. The Catholiques were glad of his enlargement, in regard of their desire that he might returne, to enioy the sweet contentments of his Cell, but otherwise they were exceeding sorrie to be deprivied of his conuersation, his good instructions, and vertuous example.

His bretheren who knew how zealous and strict he was in the obseruance of his rule, in integrity of life, & great prudence and experience for the direction of soules, made him incontinently master of the Nouices. This office he exercised a long time at Orleance and Rouen, giuing to euery one such an odour of his holines of life, and of his rare instructions, that many excellent religious men, could not speake of him, without witnessing singular affection to honor his memorie, in recompence of those spirituall benefits which they thought they receiued from him, or by his meanes.

Among other precepts which he gaue to frame
H h 2
a life

a life truly spirituall, that of abnegation was one, as the virtue which doth deprive vs of all that proceedeth from the world, or from our owne proper interest, to giue our soules entirely to God, for as much as he hateth hearts that are divided, he seldome imparteth his graces to such, because the affection aymeth at some other object, then God alone: at the least wise, he neuer bestoweth his graces so abundantly, as when we are void and quite emptie, of all other loue besides his. Therefore (saide father Bennet) there are three sortes of abnegation, one temporall, another corporall, the third spirituall, which doe settle, confirme, and establishe our soule, and all her good workes, as fastinges, disciplines, prayers, & mortifications against all the assaults of the enemy. The temporall, is against the world, which by a couetous and disordered affection, to earthlie thinges, seeketh to make vs strongly affected on her side to all vanitie, and so to become tributary to her. The corporall, is against the flesh, which by fleshly pleasure, endeuoureth with might and maine, to deprive vs of the knowledg of the true and and soueraigne good, proposing to vs the false and masked, and couered over, with the outward appearance of the true. The spirituall is against the diuell, who by pride blindeth vs; and hindereth vs to reflect vpon our owne infirmitie, stirring vs vp to take the flight of ambition in soaring on high, to the end we may fall head-long into the the flames of hel fire.

The

The first of these abnegations, consisteth in the renouncing of gold, silver, estates, dignities, inheritances, possessions, a trayne of seruants, and the like, and was recommended by our Sauiour him selfe, in the 14. of S. Luke. For want hereof, Achab, Giezi, Ananias, Iudas, and many others, ouerthrew themselues most miserablie. The second consisteth in renouncing the actions of all the senses, as seeing, hearing, speaking, tasting, smelling, touching, sleeping, cloathing our selues, and the like, which S. Paul doth recommend vnto vs, when he saith. Mortifie your members which are vpon earth. For want wherof, David, Salomon, Herod, and infinit others offended God. The third abnegation extending farther then the others, doth deprive vs of all sort of complacencie, which we may take in our owne actions, of all vaine and curious thoughtes, and loue of our selues, and causeth vs to doe all thinges only for the loue of God, seeketh his holy will in all thinges, and that which doth most especially tend to his greater glorie. By the first, we haue no more to doe with the world, nor the world with vs. By the second, our soule dwelling as yet in the earthly tabernacle of the body, doth lead a life like to Angels. And by the third, we are transformed into God, as far as may be, being in the state we are. The first, maketh vs children of heaven, because we doe despise the earth. The second, doth prepare for vs a white stole, to goe with the virgins, singing and exul-

ting after the Lambe. And the third maketh vs to tast here, the sweetnes of those liquours, which doe inebriate vs in blessednes.

This excellent lesson was put in practise by Father Bennet, before he taught it vnto others, which made him so much the more worthie of respect and honor. The contempt of all thinges, made him for to be indifferent, and to be all vnto all, so that by a wonderfull pleasing and shining sweetnes of affabilitie, he gayned the hearts of his very enemies, euen of his owne religious; So that since his returne from England, many heretiques tooke occasion, vpon scruple that they had of their religion, to confer with him, by which meanes, Gods holie spirit wrought by him insensibly, the conuersion of a great number.

It hapned one day, whilst he was Gardien at Rouen, in time of the extreamest heates of sommer, he not thinking of giuing any the least ease vnto his bodie, wore his habit pieced, in the selfe same maner as in winter. The bretheren seeing him worke in the garden, and to sweate such great drops as ouertooke one an other, had compassion on him, and said. Father, you spoile your selfe, this heauie habit killeth you, giue vs leave to take away these peeces which maketh it so heauie, they will serue you for another winter. What, said he, you mock me, my habit is as yours is, and I finde it light enough. Pardon me, said one of them, there is great difference, looke well vpon it, and you shall finde it to be so. They had
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for all this much adoe to periwade him. Loe what mortification this was, not to know in what maner his habit was, as whither it had such pieces vpon it, yea or no: certainly, this was the most extraordinarie grace of God, which held him alwayes ravisht, and by the attract of his loue, held him alwayes fastned to his Crosse, so that although he endured very much, yet he thought it to be nothing, for as much as the dolors of his Lord and maister were more sensible to him, and kept downe the feeling, of all other exterior paines.

Of his virtues.

THE XX. CHAP.

IT may seeme from the purpose to set downe so many excellent virtues wherewith this B. Father was adorned, into the narrow compasse of one chapter, but not purposing to make any ample discourse of them (which requireth a great volume to containe them) I will only point out some few actes of many excellent virtues, and by that scantling, giue the Reader occasion to see the true spring and fountaine, though it be not deduced into great streames. Who was there that knew him, that did not admire in him the greatnes of his charitie, the light of his faith, the firmnes of his hope? Who can speake sufficiently

of the abillitie of his wit, his prudence, and his patience in all sorts of afflictions? His sweetnes of conuersation, his profound humilitie, his perfect and prompt obedience, and of his simplicitie and modestie in all occasions? Who can worthlie expresse, the austeritie of his penance, the fruit of his silence, the effectes of his preachinges, the violence of his labours, the crosses, sufferinges, watchinges, fastinges, mortifications and his disciplines? The Reader him selfe may easily infer most of all these, out of our former discourse of his B. life; Therefore I will only here recite, some particular actions of eache vertu, which may moue to a true imitation of them.

And first concerning humilitie, which is as it were the foundation of all the other, no man euer conuersed with him, who will not say, that he was truly humble. The offices and charges, which his pietie and rare prudence made him to beare in his order, were not accepted of him, but when he could in no wise auoide them: and notwithstanding these places of superioritie, yet he neuer omitted to stoope to those meane drudgeries, which the lay bretheren are wont to performe; In so much, that when he was Gardien at Rouen, if necessitie enforced him to goe into the towne, to doe busines of the couent, or for the comfort of his neighbour, he did ordinarilie carrie the waller vpon his back, and begged from doore to doore, in going and coming: and to giue ease to his companion, he alwayes would carrie
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the more heauie burthen, albeit he were very weake and feeble of nature. Thus he put in practice what we said before of abnegation in the former chapter, affirming often, that it was not enough to haue the habituall virtu, if it were not accompanied with the actuall. We may (said he) consider abnegation in three maners; as first, habituall and resident in our soule; secondly, as virtually, for as much as it is ioyned, with an intention of a precedent act; in the third place, as actuall, for as much as it produceth truly, acts conformable to her being, which are, a despising of ones selfe, proceeding from the knowledge of our owne weaknes; The two first are good, but without the third, they languish by litle, and in the end doe drie and wither quite away: whereupon great euills doe often follow, ether in the vnderstanding, by reason of a certaine darke cloud, which hindreth vs to know our selues, or in the will, which striueth not to get forth out of so dangerous a state. His humilitie was also seene, in hiding diligently those graces, which God did shew him in an abundant measure. The more he did receiue, the more was he a true follower of S. Francis, esteeming him selfe, the most imperfect man in the whole world. No man could know his visions, but some very few of his most inward and secret friendes. One day, a brother seeing him stranglie transformed, and as it were vnited with God by contemplation, much more straightly then others were, he
asked

asked of him somewhat boldly, if he had not some extraordinarie vision in his extasie. What (said he) should I haue visions? They are not for such miserable sinners as I am; So much did he humble, and cast downe him selfe, in the knowledg of him selfe, and in the nought of his owne weaknes, as God did raise him vp aboue others in grace and merit.

As for patience, which is the true sister of humilitie, he professed it in so high a degree, that it seemed almost impossible, to attaine further in the exercise of this virtue. Affliction did neuer make him change color: and that which was verie much obserued in him, whilst he was in England, he had alwayes an extraordinarie force and magnanimitie of spirit, wherby he was wonderfullie fortified, in enduring of all torments, and garded by these virtues, against the violent assaults of what affliction soeuer. During the great rigours of his disease (which were most ordinary and daylie, as we haue before declared) albeit he was Gardien and superior, he was so obedient to the counsell of those that were to counsell him, that he neuer transgressed, yea he would obey his brother, or him that kept him, & had a particular charge to serue him, so that often times he found him in the same posture, that he had put him & left him the night before, without once stirring an arme. So God who is delighted in the sufferances of his friendes, and doth recompence them with increase of charitie, made him often taste the fruit therof,

therof, by such actions altogether miraculous.

On a time, hauing had a violent and dangerous sicknes, for a long time, he began to complaine a litle of the tediousnes of the same: not out of any impatience in enduring the sicknes (for he did rather wish to be alwayes so exercised) but because he could not goe to the quire, & performe other duties of the communitie. For this I will obserue by the way, that he was a great enimie of singularitie, and alwayes thought that most assured and true marke of sanctitie in a religious man to be, to see that it doth alwaies follow the communitie, without leaving it, vnles it be in extreame necessitie. And in this Pope Clement the eight had reason to say, that he would not haue a better argument to canonize a religious man, then to be assured that he had alwayes followed that which is ordained by his rule, for as much as singular actions & particularities, are neuer without selfe loue, which is one of the pestilences of religion. This blessed father therefore, discontented in his minde, that he could not follow the communitie, and resigning himselfe whollie into Gods handes, felt in his soule a certaine sweetnes, more then visuall, and as it were a certaine voice which spake to the eare of his hart, assuring him that he should receiue a perfect remedie, on the day and feast of their Seraphicall father S. Francis, so that he would follow the communitie. The effect shewed it afterward: for the eue of S. Francis being come, he issueth forth of the infirma-

infirmarie and goeth as well as he can to the refectorie with others. They would haue giue him some other meate, because on this day they fast with bread and water, telling him, that he was to weake and sick to fast, and that he would therby encrease his sicknes: but he forboare to eate otherwise then the rest did, following the inspiration or reuelation which he had had, and contented him selfe only with bread and water. The night following he went to Mattins, and he was no sooner vpon his knees, but lifting vp his hart to God to dispose him selfe to his office, he felt (which he imparted to some others afterwards) a certaine inward cheerfulness and iubilation of hart, which cannot be expressed, and he heard as it were a voice full of sweetness, which comforted him, and said. *Goe and sing confidently, for thou art now wholly cured of thy disease.* O how good a thinge is it to endure for the loue of God!

Presently vpon this he recouered his health, and beginning to sing more loude then he was wont before he was sick, the other Religious knew right well, that God had shewed him some particular grace that night: and so recouering more and more, his former voice grew sweeter and stronger. Thus doth God repay the trauels which we endure, threefold beyond the valew of them, and maketh vs to see by infinit effects, that patience is one of the most necessarie virtues of this life. For indeed the patience was notable,
that

that this B. father did practise with so much resignation; which he did compare to the arke of Noe, which preserved him and his familie from the vniuersall flood: his wordes are these. The Arke of Noe was caulked, to the end that the waters might not enter in: what is this Arke floating vpon the deluge of mischiefes and tribulations? and what is this pitch wherewith it was caulked, but the fruit of patience, which keepeth the waters of afflictions, from entring into this Arke wel & closely stopt, to extinguish charitie? and for this cause, such a soule saith. *Aqua multa non potuerunt extinguere charitatem.* Many waters could not quench charitie.

Let vs passe to other virrues, and without insisting further in his seruour, nor in the obseruation of his rule, of which we haue already treated, I will here recite a strange accident which hapned whilst he was gardien, and master of the nouices at Rouen. A certaine young gentleman was inspired of God to despice the world, and to become a Cappucin, who was so at length after many delayes and prooffe of his constancie. His parents (as it falketh out commonly) being grieved for this his spirituall aduancement, and enemies of this designe, attempted by letters, vsing therein the mediation of others, to draw him back. But when they saw they could not preuaile by this meanes, they deuised another, which they kept very secret, vnder pretext of going to visit him, and to be informed of his behauour, and of
his

his new courle of life. And after they saw what contentment he found in a religious life, as he accompanied them to the dore, they drew him by force out of the gates, and carried him away with them. The Porter hereupon began to crie, and the reuerend Father being aduertised of this lewed action, began to runne after as a good shepheard doth after a Woulfe, which hath taken away a Lambe out of his fould. But seeing his pursuing to be to no purpose, and that if he should ouertake them, he was not able to deliuer him forth of their handes; then full of seruour of spirit, and of a holy anger, he threatneth them with the iust iudgment of God, saying, that he would neuer leaue such an enormous crime as this, without some notable & exemplar punishment. A thinge very strange & worthy of marke, that at that very time, sentence was giuen from heauen, and was very shortly after put in execution, to ratifie the true prediction of this good father. For some few monthes after, this younge gentleman, who could not be ouercome with any sortes of promises, came back againe to take the habit, and a litle after made his profession, who tould them, that from the very time that he was thus taken away, his father began to grow sick, and impayring still in his health, dyed shortly after. This ought to terrifie those which seeke to draw their children by all meanes from religion: and although many are not so punished in this world, yet ought they to assure

assure them selues, that they shall pay for it in another, if they doe not satisfie for such haynous crimes, by great and extraordinarie pennances: and principally, if such children come to be debauched and lewed, and leese their soules by occasion of worldly encombrances in the way of virtu which leadeth to heauen. For if Religious men haue labour enough and much difficultie to saue their soules, why should not secular men feare, who haue soules of the same mould as they haue? I will add another storie, for prooffe of this which hapned at the same time, and in the same place.

A certaine preacher Capucin, borne of one of the best and noblest families of Normandie, bore a singular respect to the piety of father Benner, and he likewise, did singularly affect him. One day as they conuersed together, and discoursed of death, and of the state of soules, separated from the masse of corruptible flesh, they made a mutuall pact one to the other, that which should die first, should aduise the suruiner of his estate, if God of his grace and mercie would permit it. This preacher died first, and two or three dayes after his buriall, as this good father was in praier in the quire before matins, where he passed the most part of the night, he appeared vnto him in that forme and fashon, which witnessed a great affliction. After matins he came againe, and euery time he spake only these wordes. *Multorum malibus, grande leuatur onus*: that is to say, a great bur-

burthen is lightened by many mens handes, and sodainly he vanished.

This good father, iudging of his state by his wordes, could not forbear to shed teares, and redoubled the seruour of his prayers, and for three dayes space, he caused all the Priests to celebrat Masse for him, and others to communicate after his intention: which done this soule appeared no more: giuing him therby to vnderstand, that his paines were changed into eternall rest in heauen. This was the entertaynment of this blessed father, who occupied him selfe wholly in prayer and contemplation, by which he was continual-ly vnited to God his only obiekt, and the virtu of pouertie, did dispose him the more vnto it, which he fostered as his mother. For to pray well, it is expedient to thinke of nothing but of God, and this thought can not be entire and perfect, vnles our harts be voide and emptied, from the affection of all earthly thinges. To this end he said right well, that there were three sortes of pouertie, necessarie for three sortes of prayers, vocall, meditation, and contemplation. The first is, a pouertie of affection proper to all Christians, which consisteth in not adhering to earthly thinges, but following the counsell of S. Paul, to vse them in possessing them, as if we had them not: and those which are endued with this spirit, say easilie to their thoughts when they enter into the church; Attend me at the gate, as S. Bernard did. The second is, the pouertie of profession,
which

which belongeth only to religious men, who by their vowe, doe deprive them selves of all thinges: and this being more high then the other, doth greatly solace a soule, and maketh it more capable of meditation, lifting it vp so much the more in this state, as it hath lesse proprietie or demaines, ether in common, or in priuat.

The third sort of pouertie is yet more excellent then these two, which is a pouertie of spirit, not as it is ordinarily taken, for that which deprieth vs of all inordinat affection to riches, but for as much it ordereth our affections touching spirituall and heauenly thinges, causing that the soule doth not desire them for it selfe, nor for her particular profit, but only for the glorie of God, to whom it hath giuen the hart, the thoughts, and all affections. And this stripping the soule perfectlie of all corporall and spirituall thinges, of all desires which tend to her particular interest, is disposed by this maner to contemplation, and by continuall actions of loue and charitie, kindleth it selfe, yea and consumeth it selfe, to transforme it selfe, and become vnited vnto God, which is the vtmost degree of spirituall life.

Now it is easie to iudge, how this father was poore in these three kindes of pouerties. His profession doth sufficiently proue the two first, and his soule fastned to the Crosse, without intermission tasting the fruites wherof, he hath left vs the seede in his booke of the *Will of God*, doth de-

monstrat the third. And from this vnion, proceedeth charitie, yea perfect charitie cannot be without this vnion, and hence sprunge the peace and tranquillitie of all his desires within him selfe, a constant concord with his neighbour, wisdom which is the first gift of the holie Ghost, which doth penetrat the misteries of God, and affectionat mercie to comfort his neighbour in his necessitie, promptnes to Gods seruice, the practise of good workes, and the soule, the life, and the merite of a'l virtues. So that to speake that briefly, which I cannot particularize in a whole volume, this blessed father being vnited to God, we may truly inferre and conclude, that passions did neuer trouble the peace, which he did inwardly enjoy: that the saluation of his neighbour, was as tender to him, as his owne: that he thought no time so well spent, as when he could cooperat thereto in any maner: that his wisdom did sound the most secret misteries: that his good workes were inestimable and great, his affections great, his virtues great, and therefore his memorie and his name, ought to be great among men.

Besides these virtues, which made him so acceptable in the sight of God, and his admirable actions in the eyes of the world, he had certaine other graces or gifts which S. Paul reciteth as singular benefits of the holy Ghost, to those to whom they are imparted. There was nothing belonging to spirituall beautie, wherof he had not some part and portion, and by his pietie and zeale
which

which he boare to Gods service, he often times did many thinges, which may very well be deemed miraculous.

Being once sent to Audely there to remaine, it hapned as he came into the chappell, which is in the entrie to the church, he espied that there was no picture vpon the Altar, wherat he was much moued: for let heretiques say what they please out of their foolish malice: images are not only bookes of ignorant persons, but of more perfect men, who finde motives in them to deuotion, which they would not haue otherwise. Whereupon he asked father Gardien, what the cause was, that their chappell was no better adorned? He answered him. Father we are so poore in this place, that we know not how to beautifie it, or come by those conuenient ornaments. Hereupon he willed him to provide some colours, with which although he knew not what belonged to painting, nor euer in his life had handled pensill, he made an image of our B. Lady, in which are represented all the simboles and Hieroglyphes, which be required to exalt the virtues of the queene of heauen, and ho so laid and disposed the colours, that for the beautie therof, and for the deuotion which it doth excite in the harts of those that doe behould it, it was changed and put in the place of that image of the high Altar, where it yet remaineth to this present.

*Of his extasies and rapt, and of the graces
which he receiued in them.*

THE XXI CHAPTER.

IF I shall speake as it is meete of Father Benet, and of his straight vnion with almightie God, of the force, of the perfection, and continuation therof, I should not say, that he had extasies or raiſements, but that his whole life from three and twentie yeares of age that he became a Cappucin, was a continuall rapt and perpetuall extasie. When ſoeuer he was ſeene, or where ſoeuer he was, he had his ſpirit alwaies liſted vp to God, the ſight of the baſe creature, made him to become engulphed in the knowledg of his Creator. This was much noted in him, that when any man ſpake vnto him, and asked him any matter, he muſt repeate the ſame thinge twice vnto him, becauſe his ſoule being otherwiſe preoccupied, did not heare the firſt time: ſo that many had not bene edified by his conuerſation, had they not knowen his great pietie; for oftentimes he ſpake ſo ſhort and ſo brokenly, as if he had wanted words to expreſſe what he would ſay.

His extasies were iudged for ſuch, by thoſe that being very conuerſant in myſticall Diuinitie, found them to be truly ſupernaturall; for they could not be ſoundings as ſome might imagin, for as much as a ſoundinge, according to the opinion

mon of Galen, the prince of Philosophers, is an interception of the sence, by an obstruction of the sinnewes, which taketh away the pulse from the artyres, and doth wholly deprive vs of the vse of reason. But so far was this Father from being deprived of knowledg, and of the function of the spirit with that of the sence, that on the contrary part, he was lifted vp to God, and receaued great illuminations touching the illuminatiue life, and assured way of perfection. Soundinges are naturall, and doe follow a sodaine failling of all the forces of the body, which carrie away with them thole of the spirit, but extasies are from God, which by adrawing of loue, attracteth soules to him, to make them tast those sweetneses, which they could not otherwise.

When Father Bennet therefore, recited those thinges of so high a nature, after these extasies, wherof he now had knowledge before, who can presume to say that this was naturall, and that they were nothing else but soundinges? For they arise from a great emptines or priuation of vitall spirits, which cannot passe to the place, ordained by nature for the functions. But extasies on the contrary part, proceed from a repletion or abundance of grace, which maketh the soule conuersant in heauen, being yet fastned to this masse of earth. So S. Peter in the 10. of the Acts, falling into an extasie of spirit, saw a great sheete which came downe from heauen, full of all sortes of vncleane creatures, with a voice which said vnto

him; Kill, and eat. So S. Paul reporteth of himselfe, that he was rapt euen to the third heauen, and there saw thinges, which the sense cannot comprehend. And S. Iohn in the Apocalips, was first rapt in spirit on the Lords day, and saw so many maruellous thinges which he reciteth, concerning the circumstances, of the generall iudgment. So this holy Father being rauished in spirit, and receiving the knowledge of that which he could not attaine by great labour and painfull studie of manie yeares, we cannot but iudge necessarily, that these were graces which he receiued from God, in the sweetnes of his extasies.

Whilst he was Gardien at Charters, he fell into a grieuous sicknes, which most men thought would haue bene his last: for the violence of the feuer was so great, that it could not be asswaged by anie remedie: and he being but lately recovered of other former diseases, besides his austerities, he was become so weake and leane, that he was nothing else but skin and boane, so that it was thought almost impossible, that he could resist this brunt. In this case, he caused an Image of our blessed Lady to be brought vnto him, being singularly deuout vnto her, and caused it to be set at his beds feete, that so he might the better behould it. But he was no sooner entred into contemplation, but that he fell into an extasie, for the space of eightene houres, all which time, his senses were deprived of their functions, and during this while, he had no maner of feeling of his

his disease; Yea some did cry in his eare, but he did not heare them. His colour for this time, was far more vermillian and cheerful then before, being more ruddie, where before it was more pale and wanne. To conclude, he was in such a state, that both the phisicians, and some others who came to see him said, that there was nothing but his bodie there, and that his soule was vnited to God in such a maner, that they could not expresse nor well conceiue. This then being said, is a great argument of his sanctitie, which they had formerly beleueed, but that hereafter there was no cause to make the least dout therof. Eighteene houres after he came to him selfe, seeming to be wakened out of a profound sleepe, and presently very cheerfull and well disposed, he raised him selfe vpon his bed, as if he neuer had been sick: God did that in a moment, which the phisicians could not doe in a longe time: and who will now be so hardie, as to affirme, that this was rather a founding, then an extasie?

An other time, the zeale of the glorie of God and saluation of soules, particularly of those which were infected with heresie, drew him forth into a village nere Orleance, where there were many Hugonots. In all his sermons, his first disposition to enter into so holie a worke, was feruent praier, that he might lighten their darke vnderstandinges, and mollifie their obstinat and peruerse wils. But at this time he was very long, and very feruent in his praier before he went to preach, so

that his companion, turning his eye towards him, saw him compassed about with a light, and lifted vp more then two foote from the ground, absorpt in contemplation of the diuinitie, which is the fountaine of all learning and of all virtu, from whom doubtlesly he drew all that which he was afterwards to speake, to conduct and guide the poore abused soules to God. So that it may be more rightly said of him, which S. Thomas said of S. Bonauenture. *Let vs suffer* (saith he) *one Saint to trauell for another:* for as much as he did labour but for one, which had bene formerly a sinner; but Father Bennet did labour for Iesus Christ God and man also, the fountaine of all holines, and the springe of our glorie. He was seene diuers other times in extasies, whiles staying in the quire after others, he was intentiue vnto prayer. But I haue reported this action more particularlie, because it was accompanied with the conuersion of many, who afterwards became deuout and feruent Catholiques, bearing so much the more true and earnest affection to Gods church, as they bore hate and malice to it before.

Of his last sicknes and his death.

THE XXII CHAPTER.

IN the yeare of our Lord one thousand six hundred and eleuen, died this blessed father Bennet, in the couent of the Capucins of our B. Lady, being

being at this time, the ordinarie Confessar of the religious women of S. Clare, surnamed the daughters of the Passion, of whom we haue spoken in the life of the B. Father Angell of Ioyeuse, in the chapter of his transporting to Paris. The graces which God did him during his life, were augmented in this last passage of his death. His sickness was nothing in a maner, but a continuall extasie, in which he being vnited to God, receined great contentment in his soule, and in the superior part therof, among the exceeding great dolors of his body, and the part inferior. His affections alwaies resigned into the handes of God, kept his will so occupied in the contemplation of the glorie which he was shortlie to enioy, that by reason of a perfect contempt which he had of all earthly consolations, he would hardly be wonne to speake any thinge, desiring rather to speake with Angells, in the inward closet of his hart, then outwardly with men. Wherupon it came to passe, that God by a particular grace, which he doth not giue but to the greatest Saints, reuealed to him, the time, the day, and houre of his death, to the end he might dispose him selfe with the more feruor for the same, and might omit nothing of that which might be most necessarie for him in this last passage, whither interior for charitie and compunction, or exterior for Sacraments and prayers. For one of their fathers, an eminent man in this holy Religion, visiting him the day after he was sick in bed, and coming to
take

take his leaue of him, because he was going to preach in the prouince of Tourain, asked of him, if this should be his last sicknes, for the separation of soule & body, in yeelding the one vp to God, and the other to the earth? This B. father, lifting vp his eyes to heauen and sending forth a groane to God, said, Yea without all dout, and this also was at that very time, when discoursing of perfection, he told him thinges which can not be learned, but within the practise of a high contemplation.

Sometimes he was heard to speake within him selfe, with a spirit wholly abstract and retired, but with so soft and low a voice, and without any perfect distinct sound of wordes, that no man could vnderstand what he spake. In these secret colloquies a man might see, as it were a certaine light to streame from his face, and I know not what kinde of serenitie, which droue others into admiration of him who visited him, O if they could but haue heard and comprehended, those discourses which his soule had with God privately, if they could haue seene the thinges which he saw, and haue bene made partakers of those mysteries which were reuealed to him, how would they haue bene astonished? For if the outward shew was so powerfull, how forcible had the truth it selfe bene? But as soone as this Father rooke notice, that something was obserued in him, which might bewray his inward perfection, he retired his spirit as much as he could from this
con-

contemplation, to the knowledge of his owne infirmitie: or else informed himselfe of somewhat that was imperfect in him selfe. Which when a brother of his perceiued, who had knowen him a long time, he began to aske him, if he had not some reuelation of his future estate, or of his life past? To whom he presently returned answere. What doe you speake to me of Reuelations, who am the most miserable wretch vnder the cope of heauen? and thus shewed, how much he was offended with such a question, which tended to his owne praise and commendation. During his life, he was singularly affected to speake of God, and of things which helpe a soule to the path way of heauen, but in this last sicknes, this desire had gayned great increase, in so much that he was very desirous to haue a Religious man still about him, endued with the same spirit: for if any man would seeme to say, that he should by Gods grace escape this sicknes, he presently shewed, that such speeches were disgustfull to him.

He had a Crucifix at his beds feete, on which he continually fixed his eyes, and by the ordinarie feeling of our Saviours doulours, wherof he was desirous to be partaker (as we haue noted before) he gaue free passage vnto teares, not able to hould them any longer, by reason of the tendernes of his loue: and kissing the Crosse which he had in his hand, he sent forth many groanes, shut his eyes, and adored God in his soule, whom this figure did represent vnto him, from whom
he

he knew that saluation & all glorie that he could hope for, had their springe & their begining. His disease was violent, and his strength declining by litle and litle, made men to knowe, that the end of his pilgrimage was at hand.

The night before his death, a good Religious man, who had a great care to serue him, and not to forsake him, seeing him very quiet in spirit, and of a cheerfull countenance, as though he had felt no kinde of griefe, asked him, if now he would speake nothing, drawing so nere to his end, for the confort of his bretheren, of whom he had so great care during his life? He made vnto him this answere, of an affection full of humilitie, and a great abasing of him selfe. Alas, miserable sinner that I am, what edification can I giue, and what good thinge can the bretheren hope for of me, who am the greatest sinner in the world? And presently ioyning his handes, and lifting vp his eyes and hart to God, he added this versicle of the prophet David. *Pauper sum ego, & in laboribus à iuuentute mea.* I am poore, and haue liued in labours from my youth.

The day being come wherein he was to render vp his soule to God, he would like a true Christian warriar, and singularly of the company of S. Francis, arme him selfe with compleate armour for this encounter. The most holie Sacrament was brought vnto him, and presently after, Extreame Vnction was ministred to him, and all the
bre

bretheren being assembled, could not possibly re-
fraine to weepe, not only for the losse of so holy
and so zealous a man of their Religion, but seeing
the effects of his profound humilitie, accusing him
selfe before them all as an vngrateful man, saying,
that he had neuer giuen them good example, and
demaunded pardon of them, with such contri-
tion as can not be conceived nor exprest.

A litle while after he had receiued the Sacra-
ments, and giuen thanks vnto God for so great
a benefit, he asked them saying. Is not this the
day of the Presentation of our B. Lady? And when
it was told him that it was, he began to cry out
with a loud voice. *O virgin which*: and presently
stopt, finishing the rest with inward wordes
full of affection, which is more proper and
more common to holie men, then the vocall and
exterior.

One of the fathers who spake to him concer-
ning spirituall matters, as they are accustomed to
doe in such cases, demanded of him, if he were not
content and glad in his soule, that he was so nere
to his deliuerance out of the miserie of this life, &
now ready to arriue in heauen, there to liue eter-
nally, not a dying life as this which we leade, but a
quickning life, full of glorie and felicitie, where
he should see their Seraphicall Father S. Francis,
and the soule of the B. Father Angell, where he
should conuerse with them, and singe with them
foreuer, canticles of praises vnto God, beholding no
more in a glasse, & thorough the shadow of faith
only, but

but face to face in an Angelical maner? He answered only this; *That is it wheron I now doe meditate.* He was asked likewise, if he would not yet confesse againe, seeing there is no man so iust, who doth not often fall. To which he replyed with the wordes of the Apostle: *I am guiltie to my selfe of nothing, but yet in this I am not iustified.* By his short answers he made it appeare, that he had his spirit well occupied, wherfore he was left awhile vnto him selfe, in his meditation, hauing his eyes alwayes behoulding and fastned vpon the holy Crucifix, which was standing at his beds feete.

About halfe an houre after, he desired them to call for father Gardien, for (quoth he) *it is now time.* This good Father sick of a violent feuer, felt inwardly the greater grieve, that he could not assist this blessed Father at his departure, then he did by the extremitie of his disease. For besides that they were both of the same contrie, and had borne one to the other a very particular and feruent affection, from the time that they first met in Flanders, hauing forsaken their parents and friends, and had both of them the same designe, and at the same time had both taken the habit together, and receiued great consolation by their mutuall conuersation; notwithstanding, hearing that he desired to see him, he went from his chamber, not without much paine being very sick, and they entertayned one the other, in spirituall and good discourses. The violence of Father Gardiens feuer would not suffer him to stay
any

any longer, so that he was forced to retyre him selfe, and to take his last farwell of him, with his benediction, which he gaue him not without many teares.

His Gardien being gone, he turned him selfe towards the Religious who were present, and besought them to pray feruently for him; *For behold* (saith he) and presently stopt. And as one of the Fathers was about to say, that they were not worthy to pray for him, but that they were in good hope that he would pray for them. Ah, said he, recite some prayers to the honor of the B. virgin and of S. Michael, for as much as there is no spirit so strong, but that it may faint. This made them coniecture that he saw something, and that the diuell, who during his life, could not inueigle him, did now attempt for to wound him. Wherefore, some of the Religious praying, and one of them reading, he had not read a dosen lines, but the blessed Father said. *It sufficeth: which* made them presently belecue that the temptation was past, and the enimie vanquished; For presently he lay very quiet, and seemed to be as profoundly occupied in contemplation, as if he had bene in one of his extasies, which he had in his best strength. O how ought the wicked to feare death, when such virtuous men are persecuted in such maner! would to God they would reflect seriously hereon, once at the least in all their liues.

The time drawing on that he was to depart, he
turned

turned his eyes vpon those that did asist him, and asked them what it was a clock? And it being answered him, that it was siue a clock, then said he, say no more to me now, but *Iesus Maria, now prayee all for me*. Whosoever had seene at that time the poore Capucins (but rich in heavenly graces) on their knees, their armes spread in forme of a Crosse, their eyes lifted vp to heauen, watering their cheekes with teares, now redoubling the seruour of their prayers, and prouoking the Quires of Angells, and all the the B. Sâintes, to come and receiue this blessed soule, he would doubtlesly haue said; that one moment in the desert of religion, bringeth more true contentment to a soule, then an hundred yeares in the faire open fieldes of this miserable world, and to see so many deuout soules to pray for a holy soule, who whilst the Priest did pronounce without interruption, thole holy and sacred names of *Iesu* and *Mariæ*, augmenting the fire of his charitie, and not able to suppress it any longer, brake out into these wordes with a strange violence. O wonderfull, o incomprehensible abisse of the loue of God!

This said, instantly his spirit fayled him all at once, and lifting vp his eyes to heauen, he entered as it were into a raptism, where his soule finding true contentment, & the centre of her sweet rest, departed so sweetly, that he seemed rather to sleepe then to dye; and so it was a sweet sleepe of peace in the vision of his God, a sleepe of glorie
and

F. Bennet of Canfild.

145

and fruition of his Creator : yea such a sleepe
it was, that euerie Catholique Christian may
desire and say, that which Balaam constrained
by the spirit of God, said. *Moriatur anima mea,
morte iustorum.* Let my soule dye, the death of
the iust. So be it.

*The end of the life of the Reuerend Father
Bennet of Canfield, an Englishman
and a Capucin.*

FINIS.

Kk

A TA



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Totum vidit & approbavit Reuerendus Dominus Iacobus Pollet, Doctor in Theologia, & in Academia Duacena librorum censor, die 21. Octobris 1622.



AN HISTORICAL

NARRATION OF THE
CONVERSION AND CONVER-
SATION OF F. ARCHANGEL, BORNE
of a noble family in Scotland, of the order of
S. Francis, of those who are called Cappu-
cins: and of the Ladie Margarete Gordon
his mother.

WE doe daily see not without great
wonderment, by the great good-
nesse and mercie of God, the words
of our Redeemer to be fulfilled,
wherein he foretelleth, that the Church was to
be gathered out of all nations and places : And
(saith he) they shall come from the east and west
from the North and South, and shall sit downe
in the kingdome of God: soe that this may truly
be called the kingdome of God, like a net cast
into the sea and gathering of all sort of fishes.
And certainly we reade both in ancient and mo-
derne histories, that many haue beene called from
east & west to the kingdome of God, if we looke
backe vpon all the diuers ages of the world, from
the time of our blessed Saviours incarnation even

to this present age wherein we nowe liue. How manie may we number heretofore & euen nowe from the South? But some may iustly call in question whether there can anie good come from the North whereas it is written. *Ab Aquilone pandetur omne malum*. All euill shall proceede from the North. But the infinite goodnesse of God hath not excluded the people of the North from the benefit of his holie vocation, but hath vouchsafed to call them to his heauenlie kingdome. He hath caused his grace to superabound where sinne before did abound, that the promises of God might be fulfilled. *In thy seede (Christ) shall all nations be blessed: Their sound went forth into all the earth. I was found of those who sought me not, and I openly appeared to those who did not aske after me*. Soe that by this meanes no nation can pretend this excuse. *No man hath hyred vs*. It is no part of my meaning to runne through all nations and regions of the North, nor to obserue out of their Annals who, what men of qualitie, and how manie in number haue beene called to this feaste of the mariage of the lambe, I will nowe only insist in the kingdome of Scotland and briefly sett downe the vocation of God in our times, and in this last houre of the world, for asmuch as it concerneth some singular persons; which thing hath occasioned this my treatise.

F. Archangels cōuntry, and his mothers kindred.

THE I. CHAPTER.

THe kingdome of Scotland, ancient and well knowne, hath brought forth some notable persons both men and women for pietie and holinesse of life, descended of blood royall, who in diuers ages haue come thence by Gods prouidence into the prouinces of Belgium, and as is euident by true stories, by voluntarie pilgrimage haue entred into those parts, that they might imbueth the people with good manners and holesome instructions, and bring them to the light of faith from the darkenesse of infidelitie, or might reduce them declining by litle and litle from the light, hauing once shined vpon them, to behold the amiable beames thereof againe, and confirme them in the happie enioying of this benefit. And albeit this light seeme to be withdrawen from the kingdome of Scotland, being infected with diuers heresies by the seueritie of Gods iustice, yet is it not soe wholly taken from them, but that it often breaketh out through the thicke clouds of errours, and sendeth forth beames which cause a spirituall fruitfulnessse; so that here and there manie good graines of wheate growe vp among much cockle, and make a litle harvest not to be neglected. For as much, as it is lesse in quantitie, it is more precious in vertue and qua-

litie. But if the rest of the graine by reason of the thicke growth of tares, seemeth to be somewhat, or for the most part choaked as that it cannot growe vpp, we knowe that our most gracious God liueth, able to raise of stones children of Abraham, who will cause at a fitt season, the seed of faith which seemeth there to be as it were dead, to sprout forth and to be plentifully multiplied.

Herein I will not heape vp manie examples, I will only recite one or two fitting this purpose. How choice and good a graine was the most vertuous queene Marie of Scotland, mother of James the sixt, the most potent king of greate Britannie; How fruitfull a graine was she euen to death, by whose example manie being prouoked, and among others some most noble persons neare vnto her in the same royall stemme, I meane the two brethren named Gordons, who at seuerall times yeelded vp their liues to death for the glorie of God. And that noble personage and verie reuerend Father, James Gordon Huntley vnkle of F. Archangel, a true and elect Priest of God, verie lately deceased after much miserie which he endured in Scotland for the consolation of the faithfull, refused peremptorilye the Marquiship, descending to him by the death of his elder brethren, though offered to him by the politike state-smen, choosing rather to be an abasht in the house of God, and in the most holie Societie of Iesus in which he liued and died, and

vnder

vnder the yoke of obedience to passe a long and voluntarie martyrdome in banishment, then to haue that contentment and estate of temporall greatnesse and felicitie.

O happie stocke, out of which so manie noble branches of sanctitie haue sprung! among which this F. Archangel & his mother, the sister of so noble brethren, are not in the last ranke. For why should the sister not be partaker of the holy lott fallen to her brethren? Was not that diuine fauour also done to her, that she might suffer also somewhat for Christ, to the open viewe of the world? In the continuation of this discourse you shall see, a vertue and power of God eminently shewing it selfe in this fraile and weake sexe, after you haue beheld the birth and stock of her sonne, Iohn Forbese, predestinated from eternitie to be the seruant of God, whose storie we nowe treat of, and whose life we doe begin by Gods assistance to make knowne; By occasion whereof, we shall see manie casualties of the sonne and mother, and what she suffered with her sonne, and he with his mother.

F. Archangels stocke by the Fathers side . His father infected with heresie. His fathers hate towards his mother for her faith: and his putting of her away for that cause . The vnfortunate marriages of persons of diuerse religions.

THE II. CHAP.

SHe being the sister of the forenamed brethrē, who died for the defence of the Catholique faith, from her tender age inwardly couering to be wedded to her heauenly spouse, was greatly inflamed with the loue of virginittie, and when she was marriageable, did earnestly seeke to consecrate her selfe to God in some religious order, if not in her owne countrie, at the least in an other foraine countrie . Which desire when she one day reuealed to her mother, she receiued a blowe on the side of the cheeke, with an angrie repulse in this manner, I haue (said her mother) but two daughters, if one chance to die and the other become a Nunne, what will become of all my issue? whereas my sonnes haue voluntarilie lost their liues. So worldlings imagine their children lost, who retire themselves to God in a religious course. Vpon this she was silent, notwithstanding had not the :ing and principall of her kinred put in greater lets and hinderances, she might happily haue enioyed her holy desires; But by the authoritie and counsell of the great persons, this noble

noble Damoiselle was married to the Count or Baron of Forbese, who was rich and mightie in possessions and domaines, though inferiour in nobilitie. In such manner was S. Elizabeth the daughter of the king of Hungarie, wedded to the Landgraue of Turingia, though she desired to match her selfe only to the heauenly bridegrome.

Margarite was married to Forbese for the composing of some enmities betweene the two families. After some fewe yeares, Forbese had by this most noble matrone, besides the eldest sonne and some daughters, this second sonne Iohn Forbese, who afterward changing his name, according to the manner in his first entrance into the order of the Cappucins, was called Brother Archangell. I may trulie stile her most noble, because she is of the royall blood of the Stuarts, of whose nearer ancetours a noble persō wel known in that nation, married the daughter of the king of Scotland. Archangels Father was descended from a noble familie of the Forbes in Scotland, verie rich in earthly substance, but which is to be lamented, verie poore in soule, as beeing an obstinate heretique. His mother from her infancie was alwaies a Catholique, by name Margarete Gordon, the daughter of the Marquis of Huntley, who after the taking of the king of Scotland, governed the kingdom as a Prince next in bloud, and as a good Catholique, faithfully assisted the Queene then regent beeing left a widowe, who afterward was a glorious martyr. While he liued

the kingdome continued in the Catholique faith, but as soone as he was taken and beheaded through the faction of the bastard of the king, it fell into heresie.

Moreouer the enmities which were appeased by the mariage, grue fresh againe, especiallie against the mother of S. Archangell. For some yeares beeing now epast, that she had suffered manie wrongs and indignities of her husband, principally because she was constant in her faith, she was put away by him, and when he sawe her invariable for her beleife, he tooke an other of his owne sect, not vnlike to himselfe in manners. She being thus diuorced, was driuen to seeke harbour among her kindred, living verie secretely. It was the more grieuous, because at this time she bore in her wombe this most worthy fruiet and deare infant, Iohn Forbese. Giue me leaue to insist a while in recoūting the miseries which this noble dame Margarete bore, being great with this child, both in her owne person and his, the rather to encourage Catholiques in their miseries by this example: as alio to shewe them the vnhappie successe of mariage, betweene those who differ in religion. It was well said of the Poet. *Si vis aptè nubere, nube pari*. If thou wilt marie wel, take an equal mate. Which precept the Lacedemonians thought fit to keepe so exactly, that Plutarch reporteth of Archidamus king of Lacedemonia, who because he tooke a wife of a smaller stature then himselfe, he was deeply fined of them

them, who pretended this cause, that Archidamus by his vnequal match, would beget to them not kings but Kinglings, which is to say contemp-
tible for their littlenesse. How then are they to be
fined and punished, who neglecting religion, and
respecting only riches and nobilitie, doe match
their sonnes and daughters with heretiques?
Who can be more vnequal, and more vnlike one
to an other, then those who professe a contrarie
religion? Howe then are these mariages made by
the parents as the authours and promotours?
If the wolfe shall communicate at anie time
with the lambe, so the sinner with the iust. Saint
Paul saith; Beare not ye the yoake with infidels.
For what participation hath iustice with iniqui-
tie? or what societie is there, betweene light and
darkenesse, and what agreement with Christ &
Belial, or what part hath the faithfull, with the
infidel, and what agreement hath the temple of
God with the Idols? For you are the temple of
the liuing God, as God saith. I will dwell and
walke in them, and will be their God, and they
shall be my people. But if anie one shall violate
the temple of God, God will destroy him. Iust-
lie saith the Scripture; yee shall not enter into
them, neither shall they (meaning strangers) enter
into yours, for they will certainly turne away
your hearts to followe their Gods.

But put the case there were no daunger which
a constant minde (though experience teach the
contrarie) might not preuent, what peace, what
amitie

amicie can there be betweene persons so mainely opposite? Beside what will become of their children, the fruit of mariage? Are they not all in daunger of being infected with heresie? Yea is it not couenanted betwixt such persons, that the sonnes be brought vp in their fathers religion, & the daughters in their mothers? What more cruel and detestable couenant then this, to beget children to be burned in the eternall flames of hell? And what can be more impious, then that Parents should haue so litle regard, what faith and religion their children professe?

Some Lukewarme Catholiques will answere me; Yea but we will provide that the children be brought vp Catholiquely. How dangerous is this aduenture? Who knoweth whether of these shal preuaile most with their children? Who can iudge whether carnall affection with the corrupt inclination to ill, will not sway more then true reasons to good? Besides, while one buildeth and another destroyeth, what auaieth their labour while one prayeth, and another curseth, when will God heare? This I thought fitt by the way to touch, not that I reprocue anie yong maiden of transgression who is vncapable of guile in this manner, and yeeldeth a simple obedience to her parents, but that Catholiques may vnderstand, howe iustly such mariages are forbidden, and howe unhappie they are to their childre, who are innocently contracted by their parents meanes.

*The diuerse persecutions and practises, vsed against
the mother of F. Archangel.*

THE III. CHAP.

LET vs see how excessiue the rage and furie of this inhumane husband was towards his wife, who transported with deadly hate towards her, inuented diuers molestations and practises, which when they tooke no effect, he attempted to make his wife away treacherously, neither did his bill of diuorce sufficiently satisfie his anger kindled against her, which he sent her by reason of the difference of religion, but he thought on a farre more cruell manner of revenge. Once as she poore matron was going to visit some of her kindred, hauing some in her companie who did attend her in the high way, her husband hauing notice of it, came with some horsemen, and violently assailing her, tooke from her all manner of furniture which she carried, and left her only one mantle to couer her shoulders: which he did to the end, that by such vexation, he might remoue her from her constancie in the profession of her faith. After this imparting his grieve and trouble of minde to some of his friends, he by their aduise attempted to make her away by poison.

The day was determined, on which he making all faire outward shewes and pretence of reconciliation, giueth order to entertaine his wife
with

with a great banquet, euen in that castle wherein he caused her to be kept, bearing in her wombe quicke at that time this Sonne Iohn Forbese, intending thereby to dispatch both together. But God who had preordained otherwise of this child and the mother, defeated this wicked purpose, who moued sodainely one of the confederates in this designe, to go about midnight to the castle, and to gert vp to the windowe of this poore prisoner, who discovered all this milchieuous practise intended to her the day following. Wherevpon fearing vehemently her owne and her childes destruction, she aduised with this faithfull messenger, what she was to doe in this case.

The next morning, at the dawning of the day, she obtained leaue of the keeper of the castle, that for solacing her selfe, she might goe to a castle of one of her kindred, which was but two leagues from that place. The keeper graunted it easily, because he knewe by prooffe of her in that kind, that she had faithfully returned, after that (attended with a small retinewe) she had taken a litle recreation by so small a iourney. But when she reuealed the cause of her comming to her kinsman, she remained vnder his garde for a time, iustly refusing to returne with her keeper, and so disappointed her husband of his wicked purpose. And thereby he grievously offended with his wiues kindred, gaue them occasion to seeke reuenge on him, either by violent and open meanes or by secret, had not their meddling beene
hin-

hindred by the kings commandement and carefull prouision.

*Newe attempts to take away the life of this matron,
and newe plots to deprive her of her honour:
and likewise the temptation of the deuil.*

THE IV. CHAP.

Would a man thinke, that after all these plotts
soe defeated, the malice of her husband should
be so restlesse, as to goe forward in his mischie-
uous intencion? Certainly although by false dis-
simulation he seemed to haue deposed the former
obstinate rancour of minde, yet the blind and in-
temperate lust towards his strumpet, who could
not endure a mate, pricketh him forward to seeke
newe wayes, howe he may effect his old wicked
desaigne. His seruants likewise did watch thou to
deprive the afflicted matrone of her life. As she
was once walking on the top of a mountaine for
her recreations sake, her husband vnderstanding
of it, came in hot furie on a suddaine vpon her
beeing mounted on horse backe, and thought ve-
rily to cast her into a riuer, which was at the
foote of the hil, hoping perchance (as it is proba-
ble) that vpon a rumour spred, that she was fallen
into the riuer, she might be thought to be the
authour of her owne death. But while she began
to fall, calling vpon God and the Blessed Virgin
the mother of God, she was preserued at that
time.

time. In the meane while this treacherous person departed with shame and confusion.

An other time hauing suborned a noble person of his bloud, who should falsely accuse her, that she had conceiued by keeping companie with an adulterer, he easily beleeued that by this accusation he should obtaine leaue of the Ministers (though the gospel be directly contrarie) to keepe his harlot in steed of a wife, and that hereby he might haue a plausible reason, to make the common sort of people beleeuue, that he was innocent. But when they failed in prooffe, these vnjust iudges found out an other pretext of permitting him to marie a second wife, while his first was liuing. For they decreed that the husband might lawfully take an other wife, because the first was stiffe in her religion, which they called Popish. And this they determined might be done publicly & solemnely, seeing that the first was to be reputed dead before God in her soule, and most worthy of all shame and ignominie.

Amidst all these troubles and persecutions, the vertue and constancie of this noble dame was so eminent, that her verie enemies had her in admiration, in so much that manie noble men, though infected with heresie, did seeke to marrie her, who thought that the mariage was lawfull in regard of the diuorce which her husband had made, and the wrongs which she had sustained. But she by the grace of chastitie which God had giuen her, and not forgetting her troth plighted in

In wed-locke, could neuer be perswaded to commit so shamefull an act, as to soile her Christian puritie, or the honour of a Catholique woman. Wherefore she chose rather like a mourning turtle doue, to leade a solitarie life, then liuing in all worldly pleasure, to be reputed false to her husband, to dishonour her children, and to leaue an infamy vpon her most deare infant Iohn Forbese, with whom she was great at that time.

Thus she courageously ouercame al the assaults of those who cealed not to solicite and importune her to these euill courses. Neither did she beare all this for a smal time, but very long and patientlie, which happily God in his prouidence ordained for an example to her children, & the true Catholiques of that countrie. Sweete Iesu how manie waies doest thou exercise in afflictions, those soules whom thou hast chosen for thine, that in some thing they may be made conforme to thy most bitter and holy passion!

*The Father of Archangel taketh him from his mother
to be brought vp in heresie: but the mother
giueth not ouer her care of her sonne.*

THE V. CHAP.

AFTER this noble matron had passed her trauaile of childbirth, in bringing in to the world this her deare infant Iohn Forbese, she entered into newe trauaile and paine, in bringing him

him vp with all care and diligence, and giuing him milke of her owne breasts, with which he drewe and suckt the good and sweete nature of his mother. She was not ignorant, that it did not litle auaille for the infusion of pietie into tender age, with what nurses milke children are nourished: and therefore she thought it no paine to nourish him of her owne milke, whom she had nourished of her owne bowels. Wherein manie noble woemen are to be blamed, who refuse to vndergoe the trauaile of nourishing their owne babes. Hence it cometh to passe, that committing them to other nurses, they drinke in also corrupt and peruerse manners, with the milke they sucke from them. As soone as the father heard that his lawfull wife had bore him this sonne, he began vpon due consideration to thinke seriously of his lawfull successour of his hereditarie domains, if peraduenture his eldest sonne should die, or should vpon dislike (as by the euent it selfe it fell out a litle after) fly from him. Wherefore he thought it best by way of provision for these future in conueniences, that as soone as his child was weaned, he should either by force, or by some slight, be taken frō his mother, and brought vp with him. He often communicated this his purpose to certaine freinds, who counsailed him to the timelie and speedy execution of it, which he did presently after the weaning of the child, which was no small affliction to the mother, to see her child brought vp so contrarie to her good desires.

desires. In this case she ceased not to pray for him dayly. Thrice happie child, who began beeing but a tender infant to suffer for iustice, herein giuing good occasion of presage, that he would by Gods holie prouidence be one day a true Catholique.

So was he taken from his mothers breast, to be nourished among wolues and foxes; Before he was borne they would haue depriued him of inioying the visible light, & presently they sought to take from him the inward light of his soule, practising the stratagemes of wicked Naaz, who said he would enter into league with the Israelites, vpon condition that he might putt out all their right eyes. But netheir Gods hand, nor the mothers vigilancie was wanting to this child. As he grewe in yeares and vse of reason, his good mother dealt with him by secrete and faithfull messengers, persuading him earnestly to the Catholique faith, & to the declining from the poisonous errors of Protestants; at least she endeouored to breed some impressions of doubting, least otherwise he might be too deeply seasoned with their wrong instructions. O how much doth it concerne parents in these vnhappie times, wherein heretiques liue in common with Catholiques, to take great heede least their children be corrupted by their conuersation! Their speech (as the Apostle saith) creepeth like a canker. It is not sufficient for parents to haue begotten children in flesh, yf they neglect to beget them in Christ.

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This belongeth to Parents. Instruct thy sonne, saith the wise man; and Ecclesiasticus saith. If thou hast children instruct them and bowe them from their childhood. For in that age their vnderstanding is like to a white frame which is readie to receiue anie kind of figure or image, or like vnto white woll, which as yet hath not had anie die, or like a yong twig, which may be easily bowed anie way, but what image, coulour, or plie they take at first, these are likely to continue. If therefore they loue their sonnes, let them teach them what belongeth to the seruice of God, for he that hath pitie, teacheth & instructeth as a shepheard doth his flocke. For it is certaine, that euen as the branches of trees cannot bring forth fruit, vnlesse the roote and truncke afford them vitall sappe: so can not children bring forth fruits of vertue, vnlesse their parents minister to them, the fruitfull sappe of good education and discipline, which they ought to doe no lesse by good examples then precepts. For all inferiours doe more obserue examples then words, and children doe easily abstaine from euill, if they see a horreur and detestation of it in their parents: whereas on the contrarie part, if they see their parents forbear not to doe it, the custome of beholding, taketh libertie of imitation, as Valerius Maximus saith,

In this kind of instruction, parents doe not onlie benefitt their children, but themselues also most of all in the sight of God and men. Howe acceptable this is to God for their owne good,
the

the Scripture testifieth, by that which fell out to Abraham. Can I hide (saith God) from Abraham what I will doe? for I knowe that he wil instruct his children and his house after him, that they keepe the way of the Lord, and doe iudgement and iustice, and before men they receiue benefit. For a wise sonne is the glorie of his Father, and on the contrarie part, a foolish sonne, is the grief of his father. Hence Ecclesiasticus saith. Praise no man before death, because a man is knowne in his children: and againe, Take no pleasure in wicked children if they be multiplied, neither be delighted in them, if the feare of God be not in them: doe not trust to their life, that is, trust not although thou doost see them in good health & strong, & doe not respect their labours by which they performe great and noble acts, to procure you in your opinion a suruiuing sonne & name. For one fearing God, is better then a thousand impious persons, and it is better to die without childrē, then to leaue wicked ones; For impious children doe dishonour their parents, & prouoke Gods wrath. Therefore to prevent this euil in leauing a bad issue, let parents teach them to feare God, euen from their cradle; Let them consider that if they be careful, that they may conueniētly vnderstand matters of this world, and how they may be gracious in humane societie, howe much more is it necessarie to take care, that they may knowe their dutie to God, and howe to please him. This was the principall care of this pious

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matron, in the bringing vp of her children.

The mother is carefull of the good of her elder sonne, the brother of Archangell. He goeth into the Lowe-countries, becometh a Capucine, and endeth his life piously in the order, before the coming of his brother.

THE VI. CHAP.

AS the mother was carefull of her yonger sonne, so was she as carefull for the settling and strengthening of her elder sonne, according to his age, in the true faith. Whereas he was much grieved with the wrong and dishonour done to his mother, he went boldly to his father, and signified that he was minded to trauaile into foraine countries, and as occasion should be offered, to beare armes in some honourable seruice. His father knowing his auersion from him selfe, and stoutnesse in defending his mothers cause (wheras the sisters held with the father) gaue way to the motion, and lett him goe. He arrived happily in the lowe countries, and offering his seruice to the most warlike Prince of Parme, was well entertained of him, and so had for some time a pension paid him from the Catholique king, and his table in the companie of other noble gentlemen, who belonged to the Prince. In a short time after, forsaking this course of militarie life, and abandoning

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doing his cōtrie, his domaines and lands due to him by inheritance, by the sweete inward motion of the holie ghost, he entred into the order of the Friars Cappucins, which order that noble Prince of Parma (much deuoted to the blessed & Seraphicall Father S. Francis) brought into those cōuntries, after he had prosperously restored Antwerpe, and most happily recouered it by a noble stratageme of warre. And hauing obtained the Popes Bull for confirmation of it, he planted the in their first seate at Antwerpe. Shortly after died the brother of Archangell, hauing liued but a short time in the foresaid order: who leauing a sweete odour of good commendation behind him, for his abstinence and singular seruour in prayer, went to take possession of a greater inheritance in heauen, then that which he had left on earth for Christs sake. He ended his life in the Quire at the time of the Complie, hauing past the day in the common exercises of the brethren, & accustomed labours, so that from the Quire of religious persons singing psalmes he went to the Quire of Angels, to be ioyned in consort with those yong minstrell Maydens, that is of holie and of blessed soules.

Who then is there that marketh, how manie men die vnhappilie, some in blaspheming, some in surfeting, some in combating, some in cōmitting whoredome and adulterie, yea sometimes in the horrible acts of these sinnes, and considering the death of this holie brother (if it be to be

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called a death) after so manie pennances, after so
pious and deuout prayers and meditations, after
so much fasting and affliction of bodie, which
death befell him while he was lauding and prai-
sing God, would not earnestly wish, and wishing
send forth a sweete sigh saying. *Who will grant to
me, that I may die the death of the iust, and that my
end may be like theirs?* His name in religion was
Archangel, which his yonger brother also tooke.
Who will call in doubt whether his soule was
not most acceptable to God? for me I doubt not
of it. And in testimonie of it, at the time of his
death, there appeared to a certaine deuote person,
a most bright and cleare light, which shined
aboue the Quire. But we doe not so much insist in
these and the like signes, but in the infallible testi-
monie of his vertuous and religious life, and his
deuout seruice of God, who rewarded his short
trauaile with eternall happinesse.

*The deuotion of the most noble Duke of Parma
Alexander Farnesio, towards this
order of S. Francis.*

THE VII. CHAP.

W Hereas by occasion of treating of the elder
brother, there was speach offered concerning
the Duke of Parma, I thought it meete to speake
briefly touching his singular deuotion, towards
the

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the Seraphicall order, for which we may piously beleue, that God rewarded him for his good wil and deuout affection, which is as acceptable to him, as the worke it selfe, when it cannot be put in execution. For it is well knowne, that this Duke after greate victories which he had gotten of his enemies, after manie labours and trauailes sustained for the deliuerie of the lowe countries, did earnestly couett some quiet repose and rest of minde, by which he might not without the foile of the greatest enemies of eternall blisse, dispose his soule to God for a happie passage.

To the effecting whereof he determined with himselfe, incited the rather by the exāple of this noble Scottish man, the brother of our Iohn Forbese, to enter into that religion which he had first brought into that countrie. And he had entred without doubt, if he had not beene hindred by the right reuerend Father by name, Monsieur Liuernois, his most eloquent preacher, who was afterward Bishop of S. Omers: who told him, that the publique good was to be preferred before the priuate, & that the commō wealth could not want his presence, in so vrgent necessitie of the French warrs; Wherefore if he did otherwise, he should perswade himselfe that he should offēd God. Whereupon saith his Preacher. Sir, be of good courage, when the French warres be ended, you shall obtaine my leaue (but I knowe not whether the Catholique king will grant you it) to performe your vowe. A litle after the

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Prince going towards France, fell grievously sicke
and died at Arras.

Two houres before his death, he would
needs be cloathed in a Cappucins habit, to re-
fifie his deuotion towards this holie order of
Saint Frauncis. Therefore two of the ancient
brethren being called, brought the habit which
he would put vpon his naked bodie, which by
reason of his weakenesse, was verie painefull
to him, as his countenance and the contrac-
tion of his lips did evidently shewe. But the
sharpenesse of the flesh, is the sweetenesse of
the spirit and soule. God be mercifull to his
soule and reward him, for all the good which
he did, in defence of his countrie and the Ca-
tholique faith. Let his memorie be honou-
red and followed with benediction and than-
kes-giuing more particularly among our re-
ligious brethren, whome he allwaies in regard
of his deuotion to Saint Francis so reuerenced,
that he attributed so much to the R. Father
Felix of Lapidon (one of the principall reli-
gious who came into this countrie) that by his
counsaile he did much good, would willingly
heare his admonitions and reproofes, would
kisse on his knees the rope wherewith he girt
himselfe, yea he would sett him in his chaire
as his most deare Father, while he was giuing
him good and wholesome instructions. I hope
the Reader will pardon this digression, wher-
in I was willing by occasion of mention made
of

of this noble Prince, to shewe a gratefull memorie of his bountie towards vs; Neither is it to Iohn Forbese his preiudice, if this discourse be a litle interrupted, whereas he had the same obligation as we, to so great a Patron and fauourer of our order.

Archangel is conuerted to the Catholique faith. His father seeketh to diuert him from it by a wife, who was an heretique.

THE VIII. CHAPTER.

TO returne thither whence we made a digression, the brother of Iohn Forbese (who ended his life in the poore Couent of Cappucins, newly planted in the lowe countries) arriued there, where there was not any feare of shipwracke, and in a short space of time, fullfilled the course of many yeares; because his soule was pleasing to God. He, I say, both before and after his entrance into religion, did often secretly exhort him by letters, full of religious counsaile, to the faith and loue of Christ. Truly herein a brother which is holpen of his brother, is as a strong citie; For howe could so syncere loue of brethren be idle and vnfruitful? Howe should not he procure his brother
to

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to be partaker of that good, wherein he tooke so
much ioye? In this he was not vnlike to S. An-
drewe the Apostle, who hauing found out the
most innocent lambe of God which taketh away
the sinnes of the world, came presently to his
brother Simon Peter, and said to him. *We haue
found out the Messias: and brought him to Iesus,*
Which also Philip the Apostle being called of
Christ, did to Nathanael, bringing him to Iesus.
The same was spoken in a type by Ioseph the Pa-
triarch, to his brethren. Bring your yongest bre-
thren that you may not dye. Such is the plentie
and excellencie of spirituall goods, that the more
they be possessed by manie, the more euerie one
particularly doth possesse them, and reioice more
in the possession of them. Whereupon all men
doe wish, others partakers with them of these
goods. But such is the barenesse of temporall
goods, that all heaped together, are not sufficient
for one. Soe that no mā desireth a partner herein,
but rather so refuseth it, that if he haue one, he pi-
neth away with enuie.

The brother of our Archangel, whom without
doubt he had refused to admitt a partner in his
temporall estate, he now laboureth to haue him
ioyned with him in the heauenly inheritance. He
directs him to his vnkle the noble person Iames
Gordon, a most worthy Priest of the Societie of
Iesus, who was then employed in Scotland for
to gaine soules. He exhorted him to followe his
good instructions, and stirred him vpp to it, as a
matter

matter of wonderfull importance, which is the eternall saluation of his soule. He being thus moued, both by the aduise of his mother and his brother, and assisted from aboue by grace, which the teares and sighes of both of them, did beg for him at the length, fearing more to offend God then his Father, he went to his vnkle, whose presence in those parts was wincked at by reason of his noble birth, and the conniuen- cie of his owne kindred, which were the chiefe Princes.

This noble and reuerend person, with infinite ioye embraced him, and said. O happie child, what good spirit doth moue thee to come to a counsailour so contrary to thy fathers profession and thine? I knowe not, said he, vnlesse the often groanes and mournings, both of my mother and brother haue caused it, and on the other side my fathers bad life, which I haue found contrarie in verie deed and effect, to that holy Scripture which we pretend by reading at the table after the manner of Protestants, and vsing it often in our mouths, as a rule of our liues; To whom this pious Priest replied. O sonne (saith he) the holy Scripture doth dazel the eyes of your father, and men of this newe profession, as the sunne doth dazel the eyes of owles, which are not capable of such light, because they are borne in darkenes. So Protestants being couered with the thicke cloude of finnes, doe looke vpon the Scriptures with a most dimme sight, and cannot behold the
light

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light thereof, because their inconstancie of minde
darkeneth their vnderstanding. Therefore who-
soeuer desireth to beholde this light, must hasten
to rid himselfe out of the darkenesse of misbe-
liefe. The yongman answered, Herein I am ready
to follow your counsell.

The reuerend Priest seeing him well disposed,
and kindled with the sparkles of the loue of God,
began to feede him with the milke of the heauen-
ly word, instructed him in the Catholique faith,
and strengthened him therein: and in short time,
deliuered him from the corruption of heresie, &
finally by the benefit of absolution, reconciled
him to his mother the holie church. Afterward
he gaue him litle deuout images, and an Agnus
Dei to weare about his necke, which holy amu-
lets his father espied one morning as he rose be-
times out of his bed, and was much troubled in-
wardly there at. But yet suppressing his grief in si-
lence, he would not seeme to take notice of it, nor
impart it to anie of his familie.

But for remedie of this, he entreth into consi-
deration of marrying him with a noble maide, very
beautifull and gracefull for her outward presence,
but inwardly foule in her soule, being tainted
with heresie. He hoped that the yong mā, would
be so ensnared with the beautie of this Damoisel-
le, that he might easily be diuerred from the Ca-
tholique faith, & brought to cast off those deuout
amulets which he wore. For as Ecclesiasticus saith
A woman is the snare of hunters, her heart is like
a nett

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anett and her hands are bands. And the booke of wisdometh saith. The bewitching of vanity, obscurereth good things, and the inconstancie of concupiscence, peruerteth the vnderstanding that is without malice. But vnhappy wiliness thou doest not preuaile, the nett is cast in vaine before the eyes of the winged foules, in vaine doest thou seeke to suprise him, who is bound with the band of charitie, which cannot be broken. The vertue of the Sacrament with which this yong soldiour is fortified, is stronger then thy enchantments. So farre will it be that thou shalt preuaile against him, that geue the Damoiselle his spouse, God preuenting her with good inspirations, shall be conuerted to the Catholique faith by his sweete perswasions, and F. Gordons good instructions, and shall patiently endure the delay of the marriage, and the absence of her deare spouse.

Archangel behaneth himselfe like a woer. He is inuited to the Seraphical order by an vnusual vision, & taketh his leane of his spouse, whom he perswaded to become a Catholique.

THE IX. CHAP.

IN the meane time, both father & sonne did dissemble, each of the cōcealing their maine purpose. The father incited his sonne to all delights and pompes of the world, conuenient for yong noble

noble Woovers, that by these sweete enticements, he might ouerthrowe his constancie in his faith. The sonne, as though he were readie to followe his fathers will, pretended though verie vnwillingly, to be a great louer of this yong Damaistelle, putt on gallant apparell, sported himselfe in dauncing, hunting and such youthfull games, to the end his Father might not haue the least suspicion of his purpose, and so might auoide his displeasure. He knewe well enough for al this, what his father had said before to some of his familiar friends, when he first espied the Agnus Dei about his necke, he brake forth into these words. And will my second sonne also be a Papist? Therefore it was necessarie for him to vse all good circumspection and to take courage. Herein his witt failed him not, neither was gods helpe wanting.

On a certaine day, as he was sporting himselfe in hunting, being in companie with others of his owne yeares and qualitie, it happened as he was separated farre from his companions, and being wearie of following his game, and reposing himselfe by a hedge side, there appeared to him a great number of religious men in a poore habit and vnknowne to him, going in a decent order; whom he wondring at, was ignorant of what order they were, or what they ment: yet vnwardly he felt himselfe much affected to them, and much moued to the imitation of them. Considering this matter deeply with himselfe, and laying it vp verie safe, he fell to examine this vision, and not able to
 pearce

pearce into the meaning of it, prayed God that he would reueale to him his holie will, which not with standing he neuer perfectly knewe, till by Gods prouidence he came to Antuerpe: where when he mett with the Cappucins before he was witting of anie such companie, he presently called to minde his old vision, and preceiued that he was thereby called and inuited, to followe Christ by voluntarie pouertie and contempt of the world, vnder the rule of the Seraphicall Father S. Francis, and so he found flames of his desire daylie kindled in himself.

John Forbele after he was professed some yeares, related this for a truth to some of the brethrē, who were most inwardly acquainted with him. He therefore entertaining more and more heauenly thoughtes, being preuented by Gods holie inspiration, began to thinke howe and in what manner he might easily shunne the snares of heretiques, which put him in greate dāger while he liued among them in his owne cōtrie, whereas his father, his sister, his vniust step mother, and finally all with whom he was faine to couerle, were tainted with heresie, he might liue vertuously and deuoutly after the precepts of the Catholique faith. Hauing therefore receiued aduertisements from his mother, by way of caution against these dangers, and strengthened by his vnckles instructions, he determined to vndergoe a voluntarie exile and banishment, and let himself the last day, where in he would make his

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his last feast and iollitie with his sponse. Which time being expired, when as both his father and his brides parèts, with greate concourse of noble persons, came to congratulate those mariages promised and prepared (I knowe not after what rites or manner of Protestants) he seing the houre of the night drewe on when all the guests would retire themselves, he tooke this virgin (scarcely marriage-able for her yeares) a part, and after his wonted louing greetings and speeches, fetching a deepe sigh, he spake vnto her in this manner.

My beloued and deare virginall sister, you see howe our parents doe seeke to ioyne vs in matrimonie, being as yet both verie yong, what can become of this, but chat we shall be committed to we knowe not what tutours and gardians, who will make their owne priuate profit by vs. The state of mariage requireth more prudence and maturitie of iudgment, then is incident to our tender age. Wherefore I am earnestly to entreat this fauour of you, with your good liking, that before we vndergoe this yoake, I may trauaile a while into foraine countries, and we shall haue time to accomplish that businesse, which our vnripe age nowe doth not so well comprehend. To this she made a milde replie, not shewing anie trouble of minde hereupon. Your proposition said she, is verie reasonable, God speed you in your iourney, and send you a good retourne. And yf happily you shall change your minde and affection, I wish you better fortune, then

them you should haue had yf you had liued with me. God forbid,saith the yong man,that I should entertaine anie such thought. What soeuer I haue saide,I haue spoken sincerely and from my heart; yet there is an other secreete which I would impart to you, yf you will promise me by your noble and good disposition , to conceale it. She not vnlike one of her sexe, desirous to knowe what it was, said presently.I doe make you this promise. Then he began thus.

O my sweete heart, I doe much pittie thy case,who hauing other contentments of life doest followe blind guides and conductours. I haue beene hitherto with thee in damnable darkenesse,& haue beene nussed by my kinsmen and friends. There is no other faith, but only the Romane Catholique faith which leadeth to saluation.I thanke God nowe by his holie inspiration and instruction of a good guide, I knowe that I speake a truth, and I confesse my self to be a Catholique, and your soule is as deare to me as mine owne: therefore I request you , that we louing one an other, may haue the same will in louing God,and embracing the true faith. When she heard these speeches from him, she was much astonished, but presently recouering her self againe, she replied.If anie other besids your selfe should giue me this counsell, I should esteeme it for idle and vaine; But I haue great confidence in you, that you would not in anie sort delude me, but that you tender my good as heartily as your

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owne. Yet I thinke it meete to take some respite to
thinke of this, being a matter of so great impor-
tance, least I be reputed for rash and inconfide-
rate, in forsaking the religion in which I have
beene brought vp hitherto.

Wel, saith he, least you may haue occasion to
wauer, if herein you should rest on my iudgemēt,
I will provide that you shall haue an instructour
for vertuous life and learning, beyond all excep-
tion, I meane my vnkle Gordon, who hath
wrought my conuersion. And I doubt not, but
after consideration of his meeke conuersion, &
his euident proofes of the Catholique Roman
faith, you will put great difference betweene that
which consisted only in speech, and that which is
truly powerfull and effectuell. For the kingdome
of God is not in wordes, but in vertue and
power: then shal you discerne manifestly, whether
that be true religiō, which in power of the worde,
ministreth faith, in faith vertue, & in vertue know-
ledge, & in knowledge abstinēce, & in abstinence,
patience, and in patience pietie, and in pietie loue
of fraternitie, and in loue of fraternitie charitie.
Whether that be likely to be true, which only
speaketh good wordes, or that which doth that
which it saith. In the end she was pleased with
his discourse (so sweetely tempered with much
affection) and followed his counsell. And for the
most part it falleth out, that sectaries are gained
sooner by faire meanes and good wordes, then by
rough dealing.

Archam.

*Archangel taketh his flight, and exchanging
his cloaths with a poore shepheard, forsaketh
his fathers house.*

THE X. CHAP.

HAuing ended this discourse with this noble
Damoiselle, and hauing well performed
this worke of charitie towards her, he departed.
She concealed this secrete committed to her, and
seemed to be ignorant of his suddaine departure,
yet in her heart she laid vpp and considered well
his last speeches. He returning home gaue him-
selfe to rest, but this businesse beating in his head
brake his sleepe, for he was much perplexed
howe and in what manner he might take this in-
tended iourney. The next morning casting eue-
rie way howe he might escape most dexterously,
looking vpon his fathers castle where he walked
full pensiuely, at length he put on a couragious &
noble resolution, to take a secrete & priuy flight.
O noble heart feare not; Flie o my beloued and
be like to the Roe, and to the Fawne of harts vpon
the mountaines of aromaticall spices, leauing
thy father and thy deare sisters, and thy best be-
loued spouse, without bidding thy deare mother
fare-well, abandoning thy fathers home, all thy
familiar friends and kinsmen, quitting al thy right
and title to all those domaines and possessions,
which were thine by right of inheritance (for

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his elder brother had left it to him, when he entered in to religion) neglecting noble descent, rejecting the hereticall poison, of his companie with whom he was bred and likewise infected, till he was about fourteene yeares of age:relinquishing moreouer his sweete countrie, and the grace of the king:leaving (I cā not but repeate it) his spouse of equall ranke, who was to him, the one halfe of his owne soule, representing herein an other Alexius.

The day before the feast of which noble Sain^t, he ranne downe from the castle, as though for recreation sake he would sport himselfe in running and youthfull exercise. Vnder which colour being come some distance from his fathers house, by making some youthful leaping, he lighted on a lad which was one of his fathers shepherds, feeding a flocke of sheepe, with whom, being of his owne yeares he disported: and taking occasion, at length said to him. Let vs chāge cloaths, Giue me thine and thou shalt haue mine. To whom the shepherd answered; I dare not, least I should be beaten of your Father. Feare not said he, it is I that bid thee doe it, I meane to to make my father merrie, I will goe to our feast so disguised, and giue occasion of mirth, I wil answer for thee: If thou wilt nor, I will make thee. The yong shepherd obeyed him, and the noble yong man soe fled, and was not seene after. He litle regarded what would happen to this poore lad, but folwed that counsell which is giuen in
Gene-

Genesis . Saue thy soule, doe not looke backe. Hence he manifested to vs the wordes of our Sauour . I came not to bring peace, but the sword, to make diuision betweene the Father and the sonne, betweene the mother and daughter, and a mans enemies, at his owne domestiques . O admirable separation, which is made not by a materiall sworde but by the sword of God! We doe see some times an only sonne, not onlie to despise all earthly substance, and whatsoeuer belongeth to it, but also with a cheerefull heart and ioyfull countenance, to leaue his parents and to retire himselfe from the iolitic and pleasure of this world, to a hard monasticall life. In so much that neither the fathers lamentations nor mothers weepings, can retaine him, in whose heart this two edged sword of the spirit, worketh this most wonderfull separation, hauing force to diuide aboue the reach of nature.

John Forbese felt the edge of this sword in him selfe, in this separation which was made, not by his owne, but by diuine power, in the flower and first seruour of his youth, being nowe but seauenteene yeares of age . Wherein he was a true and perfect follower of Alexius, euen abhorringe (which he shewed by flying from them) once to tast of those alluring baites of the false and fading contentments and delights of the world. Thrice happie herein was

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he who forsooke them before he was forsaken
of them. This is a strong and invincible prooſe
of the ſpirit of God, dwelling in the Catholi-
que church by ſpeciall grace, ſince we ſee ſuch
heroical acts of pietie no where elſe to be exerci-
ſed, yea rather to be ſlighted ouer or reputed im-
poſſible among ſectaries. The magicians of Pha-
rao, when they could not ſhewe thoſe ſignes
which Moſes did, juſtly cried out to Pharao. This
is the finger of God! And the Apoſtle Saint Paul
ſaith. The preſence of God may be plainly diſ-
cerned by the ſpirit of prophecie, of thoſe that
enter into the congregation, who can not forbear
to ſay that God is among you.

Who then will not acknowledge the finger
of God in the church, and God to be trulie in it,
wherein ſo manie noble heroicall workes are
done by Catholiques? Why are they not euident
ſignes of Gods ſpirit dwelling in it? Saint Iames
ſpeaking of the ſignes of true religion ſaith. The
Wiſedome which is from aboue, is firſt chaſt.
Howe then can the wiſedome of heretiques be
from God, to whom this firſt note is wanting?
whereas there are none among them who haue
the gift of continencie, but euerie one (and eſ-
peciallie the miniſters) muſt haue his wife
becauſe of fornication, and euerie woman her
husband, there is none among them who will
chooſe that ſtate, although S. Paul doth counſaile
all to it, and that by the ſpirit of God, as to that
which is the better: Which as it enableth it bet-

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ter without impediment to pray to God; and to all good deuotions, so doth it make vs more blessed. But all choose that which is graunted by permission and indulgence, neither is it counlailed but onlie to auoide euill.

It is no smal meruaile, that they who brag that they receiue all the words of the holie Gospell, haue none among them, who can or will receiue this worde: That it is not expedient to marrie. That there is none among them who will make himselfe chaste for the kingdome of heauen sake, and renoũce those carnall pleasures. And likewise while they glorie in reformation, that there are none who will freely forsake their wiues & possessions for Christs sake, but doe thinke Christs counsaile a matter of impossibilitie. But how should they leaue their owne possessions, whose profession is to robbe other men if they can, at least couet to doe it if they can not? For what spoile haue they made of church goods, and hauocke of possessions of Catholiques? Therefore it is a manifest signe, that they haue not the spirit of God, but a carnall earthly and diuelish spirit; For the spirit which is of the earth, speaketh of the earth, and sauoureth of those things which are of the flesh.

His voiage to Antwerpe, where he was cast into prison. What happened to the poore yong shepheard. There is great enquirie made after him.

THE XI. CHAP.

THis first euening of his voiage vnderaken, tooke he vp a lodging which he lighted vpo in his way, hauing verie litle money on his parte, trusting much to Gods prouidence, being a louer of Christian pouertie; Where, as he was refreshing his wearie delicate bodie, not accustomed to such trauaile, three noble Scottish men came into the house, whom he knewe verie familiarlie, who as soone as he espied, he was greatly afraid, that they were sent after him by his father. Whereupon he was put to inuent some willie shift for him selfe. Soe presently he ranne into the chimney corner, and drawing downe on his browes his old shepherds cap, he began to groane and shiuer, as though he had a fitt of an ague: and so was no more regarded then a poore sicke lad, who was glad to creepe into a chimney corner. The next day verie earely, he setteth forward on his iourney, which both by sea and land he passed with great courage, though not without much paine. At length by Gods helpe he came to the wished place and hauen, where he embarqued himselfe in a small boate for Antwerpe. But he could not come to Antwerpe, but by passing a castle

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castle nere to Lillo, some three miles distant frō it.

Here certaine wicked soldiours both English and Scotish, sought to stay him, for he would not reueale to them who he was, thinking him fit for his yeares to be employed in the gard with them. But he gott out of their hands by his owne industry, and hauing escaped this danger, he fell into a greater, arrested by a soldiour of the king of Spaine, who suspected him for a spie: the rather because he chaunced to see filke stockings, vnder his long shepheards gabardine, hauing forgotten for hast to change his stockings, as he did his other cloaths. Hereupon this soldiour at the commandement of his Captaine, D. Labeuilot gouernour at that time of the fort Noordame, led him prisoner to the castle of Antwerpe, and there presented to the Gouvernour de Mondragō, he runeth a secōd hazard; For being asked for his passeport, he answered he had none, immediately he was cōmitted to prison, to be examined as leasure did permitt, and was in danger either of the racke to be more exactly interrogated, or of hanging to be dispatched speedily out of the way.

But be of good courage, o noble youth, haue patience to abide in prison til we haue beheld the tumult of this tragedie, which happened both among thy kinsmē, & through al thy cōuntry for thy absence: Repose thy selfe in the inward closett of thine owne soule, being humble in thine owne eyes, yet fixe thy hope aboue in Gods prouidence watching ouer thee. Both these holds ar fit refuges
for Ca-

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Catholiques newly conuerted, that he may refresh his minde by sitting downe at the table where Angells serue, and no earthly food is to be had. In the meane while I may say that thou art one of them, of whom the Apostle spake. Not accepting redemption that they might finde a better resurrection, had triall of mockerie & stripes, moreouer also of bandes and prisons: they went about in sheepe skins, in goates skins, needie, in distresse, afflicted, of whom the world was not worthie, wandering in deserts, in mountaines, dennes, and caues of the earth, and all these approued by the testimonie of faith, because they suffered all this for the testimonie of faith.

The shepheard staid long in the field, clad in his Masters sonnes rich habit, expecting his returne. When he sawe he came not, he brought his sheepe to the fold. Those who sawe him all in silke, wondered at this noueltie, especially his master with all his familie. They thought at the first it was a matter of sport, and that the hangman would recreat himselfe in this manner. The shepheard being asked, how of a shepheard he became such a gentleman, he answered, The wheele of fortune turneth all thinges. At the length required to tell what this meant, he told the whole historie of this businesse, betweene his Masters sonne and him. His father receiuing contentment vpon this narration, and thinking that his sonne was with his spouse, and was there playing the shepheard by way of meriment, he
slept

Hept that night without anie trouble of minde. But when his sonne did not returne, nether the next day, nor the day after, and being sought for in the house where his spouse was, coule not be founde, nor coule it be knowen where he was, this former mirth of his, ended in mourning, and his ioy in much heauinesse.

Vpon this occasion, the yong shepheard was verie carefully examined: who, when he could not say anie other thing for himself, then that he was forced to change his garments by his maisters sonne, to the end he might make sport for his friends who were mett to feast together, he was laid in prison with bolts at his heeles, for his frinds began to suspect, that this shepheard had killed him, either by the instigatiō of some other greate person, or by some wilie plott of that adulteresse, of whom we haue spoken before. They suspected that they had secretly buried him, whererpon manie graues were opened, and dead bodies taken out, for search of his bodie; And so they sought in vaine him that liued truly in Christ, among they dead. When they found him nor among the liuing nor dead, manie were sent into all coasts, towards Italie, France, Holland, and by the Kings commandement through all Britannie. But they lost theit labour, so circumspcctly did he carie himself, that he made manie windings & turnings, asking of diuers whom he mett, diuersly the way, till he sawe he was in a safe and secure place. Therefore when husbandmen

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men were asked, whether they had seene on
paste in that habit which he wore, they varied
much in telling which way he was gone. The
poore shepheard was kept in prison two yeares,
but God preserved him being innocent from
being put to death, and happily the rather by the
prayers of his yong maister, who was a volun-
tarie banished man. God graunt also he may be
deliuered from blindnesse of minde, and enioye
the true light of our holie Catholique faith.

*The yong mans kinsmen, doe seeke to reuenge
the losse of this yong man, by the death of
his fathers concubine, to whom they impute
his death, but the Ladie Margarete hin-
dreth them.*

THE XII. CHAPTER.

W Hen search had beene made farre and neare,
and no tidings could be brought, what was
be come of this yong man, his kinsmen consulting
together, determined fully to sett the castle on
fire where Forbese his concubine was, and to
burne her although it should happen that he were
with her, thinking certainly that she had made
him away, and buried his bodie, or caused it to
be buried in some secrete place. Which when
Iohn Forbese his mother vnderstood, she entrea-
ted instantly her kinsmen on her behalfe, and
hindred

hindered them in this designe, telling them that she doubted not but God would reueale, what was become of him verie shortly. So did she ouercome ill with good, and heaped coales vpon her enemies head.

It may here be demanded, how his departure could be vnknowne to his mother? First we may easily ghesse, that he had not free accesse to his mother, because his father would forbid it. And besides, had he had so easie accesse vnto her, he might iudge it verie inconuenient to make her acquainted therewith, least his father might take occasiō thereby of augmēting his cruelty towards his deare mother. Therefore he prudently thought it meete to impart this matter to his confessor and his spouse, who was a faithfull keeper of the trust reposed in her. In the meane time, Forbese his crueltie towards his wife, gaue much occasion of complaint against him amōg good mē, who moued with compassion of the poore Ladies state, did opely wish Gods vengeance against those treacherous great persons, false Prelates, and corrupt iudges, who were consenting to this vniust proceeding.

Behold I pray you the puritie of life of Puritan Protestants, who blush not to practise malicious plots to take away the life of their lawfull wiues, euen when they are great with child, which if they can not effect, they may easily haue leaue to marie an other, though their owne be liuing. Is this the fruit of their gospel, and of their

their zeale, who would seeme to reuerence so much the word of God, that at their tables they will haue it reade? To whom shall I present these complaints, shal I flie for aide to them that vsurpe the places of Bishops, there surely they doe not permitt anie to pleade his owne cause, vnlesse (such was the crueltie of Pagans towards Christians) they will first abiure their faith. It is well knowne, how litle regard they haue of anie Catholique mans cause. For if anie become a Catholique, he becometh a man infamous among them, so litle esteeme doe they make of that faith, by which our ancestors were first enroled Christians, and consequently they dishonour, yea they condemne all their progenitours. O vngratefull and degenerate children, who hate that faith in their brethren, and persecute it, without which they neuer had had anie knowledge of Christ!

*What Archangell did while he was in prison.
What he did after his deliuerie. How he
grewe acquainted with the Cappucins, among
whom he would haue beene a lay brother,
but by their aduise he followeth his studie.*

THE XIII. CHAP.

LET vs returne to visit this stranger, whom we left imprisoned in the castle of Antwerpe. Methinkes his countenance is cheerefull & gay. This

This is an euident prooffe that God forsooke him not in prison. The keeper of the castle (in whose sight he found much fauour) gaue him liberty to conuerse with his people, he being readie to serue them in carying of wood and water, and doing all drudging worke, in so much that the master of the house and his people, and likewise his fellowe prisoners, had him in great admiratiō for his sweete fashion of cariage towards all, for his vertuous and good life, and cheerefulnesse in his great want: but principally that in the silence of the night, he retired himselfe secretly to his prayers and deuotions. So did Paulus and Silas when they were in bands, who at midnight did not cease to laude God. When the keeper of the prison related this to the Gouvernour, he was farre from suspecting him for a vagabond person or a spie, who was so vertuous. Therefore compassionating his case, he gaue order for his enlargement, and willed the keeper to forgiue him his fees and arrereages in prison, & to repaire his losses by making his profit and gaine of some richer person hereafter. He had but thirtie six stivers in his purse, of which money the keeper tooke twentie eight. He also offered him his silke stockings, of which we spake before, but he tooke them not, but left them to his keeper.

Being deliuered out of prison, he enquired out our Ladies church, bearing great deuotion to our B. Ladie. There he humbly rendred all thanks vnto her blessed sonne and her, for their protection

tion of him and preservation. He daily frequented this church with extraordinarie deuotion and fasting, of which a certaine good Priest taking notice, wondred at his seruour, and inuited him to take a meales meate with him. He first asked him what countrie man he was. He answered, I am a Scottish man, and am come out of my countrie, that I may saue my soule among good Catholiques. But Sir (said he) howe are they called I pray you, whom I saw, going two together, passe through the church, after they had humbly prostrated themselves on the earth? The deuout Priest, perceiuing more by his signes then by his language (vniknownen to him) after whō he enquired, told him they were Cappucins, and declared to him as well as he could, their rule and their manner of life.

This yong man presently remembring the vision that appeared to him in Scotland, whē he reposed him in a wood being wearie after hunting, moued with an extraordinarie ardour of spirit, brake forth presently into these speeches. I desire aboute all things to become a Cappucin. Come (saith the Priest) my sonne, and I will bring you to the house of the spirituall father of the Cappucins, which was then the father of Roger Claris now liuing, a worthie man and a great patron of the poore. Who immediatly being incited thereto by his daughter, and out of a bountifull minde, comforted and cherished this yong man, and at length entertained him

him at his owne table, though he had a naturall abhorring of poore straungers, in that case as he was in, full of filth and lice. But the vertue which did shine eminently in this yong mans face, abated this apprehension, so that his foresaid daughter in lawe, in fauour and commendation of this stranger would say. I would to God our children were of as good behauiour as this yong man.

After one or two daies, his noble hoste knowing his good desires, brought him to the Capucins, his spirituall children, to whom he reuealed the secretes of his heart, in fauour of this straunger. Vpon the sight of him they also much affected him, and especially for his holie desire: yet was there one great barre in the way, because he had no language but his owne native, whereas it was requisite that he should not onlie vnderstand the Latin tongue, but the Dutch also, or the French in some reasonablen manner. For Forbese his father, would not permit his sonne to learne so much, as the first rudiments of the Latine tongue, least some knowledge might giue him occasion of reading of bookes, and applying his minde to his studies, and so happily thereby might become a Catholique.

When this blessed exiled man for Christs sake, heard the Cappucins iudgement of him, he answered them in word and gesture, that he had no need of the Latin tongue, being minded to become a lay brother in this holie congregation,

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and most willing to serue the Priests in all baser
and more seruile offices: which offer of his, gaue
no small contentement to them. But they seemed
much to doubt of his sufficient strength and abi-
litie of bodie for that end, and therefore they
persuaded him to followe his studies with other
poore schollers of the citie. In the meane time
with some trauaile he might learne the Dutch
tongue, & growing daily to yeares of more iud-
gement, might make good prooffe of himselfe,
whether he would persist in the choice of this
religious state.

He followed, as an obedient child the coun-
saile of his elders, and by reason of want and pe-
nurie, frequented sometimes one schole, some-
times another. He vsed extraordinarie diligence in
observing and carying away his Masters lessons.
When he had obtained to be admitted in anie
schole but for a short time, it is almost incredible
how much he suffered, and what paines he tooke
that he might attaine to that which he aimed at,
which was to be a poore Cappucin. And that he
might more frugally releiue himself, he graued
litle images either in ledd or wood, which some
of his schoole fellowes sought to gett from him,
and would giue him either pieces of bread and
butter, or elie some portions of flesh in exchange
for them. Sometimes his necessitie was such,
that he would search his schoolefellowes satchels
for some poore fragments which they would not
eate, such as is giuen to hogs, and such would
he

he ate verie hungrily and lauourily.

How diligent he was in his studies: how constant in concealing his birth: and how frequently he visited the Cappucins.

THE XIII. CHAP.

IMmediatly after his deliuerie out of prison, he slept euerie night for six weekes space like a vagabond or poore companion, in a litle lodge made of wood, which the citizens were wont to vse for their watch: there he had a cold lodging and vneasie resting place for his delicate bodie, vnaccustomed to such extremitie, by which we may see what force Christian seruour hath, euen in yong impes. He was neuer seene to play when his fellowes plaid, but alwayes was occupied, either in praying or in studying. His Maister commiserating his case, procured him some old bookes, and seeing his good wit and industrie, ioynd with honeltie and pietie, began to affect his scholler extraordinarily, and to helpe him by all meanes possible. Whererpon he determined to commend him to a certaine Scottish man liuing at Anwerpe, a banished man for his faith, whose name was Alexander, one that was verie good to all poore, as farre as his small meanes did stretch, to the end that if he could not helpe this youth his countriman by his purse, he Would at least assist him with good counsaile.

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He fearing to be knowne who he was, drewe backe as farre as he could; But his maister did presse him so, that he could not auoide this meeting.

When his maister and he came to salute master Alexāder. Loe (saith the maister) here is the yong man whom you were willing to see and conferre withall. The yong man stoode modestly before him, and expected his questions. Master Alexander asked him in his owne mother tongue, what his name was? he answered his name was Iohnson, because his name was Iohn, and likewise his father was so called. He asked farther, whether there were any citisen of his kindred that was of qualitie and substance, dwelling in anie citie of Scotlād. He answered he had in one place, marie a most remote part of the countrie, wherein master Alexander knewe no man. Finally this yong man went away with the victorie he sought in defending his owne cause, which was to be reputed still a poore and bare wretch; So that both in his flight, and in his place of abode, he might be a true follower of holie Alexius.

His countrieman asked him, whether he was not much amazed with his late imprisonment and feare of hanging, which was threatned to him by the Gouvernour of the castle? He replied. I thanke God, I neither feared imprisonment, nor death. For since I haue beene a Catholique, I am content to vndergoe what God shall send, both life and death, want and supplie of necessities
are

are all one to me. Behold with what grace he was fortified against all these terrible batteries, which assaults of the devill he overcame stoutly, though not without difficultie. For he confessed that once by reason of these sharpe tentations, he had so much sorrowe and rediounesse, that he thought to returne home to his old course of life. And what meruaile is this, when the blessed Apostle S. Paul was wearie of lining, as he himself confesseth? Yet not withstanding all these troubles, he tooke courage, and neuer yeelded himself in this sore batterie. In all difficulties he followed the counsell of his Confessour, and was much comforted and refreshed both in bodie and soule, by the conuersation of the Cappucins. Soe did the holie gost strengthen and direct him, who neuer abandoneth the meeke and humble in spirit.

His progresse in studies, by the almes and helpe of Lewis Claris. He ouercometh manie other difficulties and tentations.

THE XV. CHAP.

THE formamed master Alexander, being much incited by the cariage of this yong man, and principally by his comportement in the schoole maisters house, brought his Master and him to Lewis Claris, a most sweet patron of

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the poore, and recommended him with all possible affection and instance. His schole-maister seconded this commendation, with a faithfull relation of the yong mans towardnesse, industrie and patience. Here vpon this honourable patron of the poore, promised to pay an hundred florens for him to his maister, for his table and teaching. By this meanes being holpen and refreshed, vsing exact diligence, he learned verie commendably the Latin tongue, and the Dutch, sufficiently for his vse. He also was cheared vp somewhat by better sustenance, although he was cloathed veria poerely, going alwayes in wooden shoes which verie poore mens sonnes vse in this countrie. He wore also as yet that long shepheardes cassacke, which was nowe all foule and full of manie peeces and patches.

Tel me (I pray thee) o yong man, how wouldest thou behaue thy self, if thy delicate bride whom thou didst lately forsake, should chance to haue seene thee in this attire? If she should see thee (I say) helping thy schoole-maisters maid-seruants, not only in washing dishes, but in scowring the, and doing such drudging worke in the kitchin, or eating hungrily some knawed crusts or fragmets, which other children had left, wouldest thou haue runne away for shame, and forsaken these exercises which were pleasing to thee? I haue no such opinion of thee, yea rather I thinke, if with scorne and dildaine she would reproche thee for it, that thou wouldest make that ansuer, that blessed

sed Agatha made to her iudge vpbraiding her. I am a hand-maide of Christ, The humble seruice of Christians, is better then the glorie and wealth of kings. Therefore if she should crie out against thee and say. Art thou not ashamed being nobly borne, to followe this base life of Catholiques, and to make thy self as contemptible as my twineheard? Is this the estate, is this the fortune which you are arrived too in a strange countrie, which you haue preferred before an honourable life in wedlocke with me? Is it for this trimme and worthie condition of life, which you haue now taken, that there should be so much adoe betweene your kindred and mine, and that I for your sake am become a mocking stocke in the preséce of the king & his nobles? Returne againe my (deare loue) flie this sordid pouertie, come and enioy my goods, my amitie, the kings good grace, and thy domaines which want an heire male. Reuiue thy father and mine, who are more then half dead with grief and sorrowe.

To these words I suppose thou wouldest answer, that which the prophet Dauid saide to his wife, insulting ouer him in such a case. I will play and become more vile then I haue beene, neither is there cause my deare spouse, that thou shouldest be ashamed or troubled at this my voluntarie and vile subiection of my selfe, as though it were a matter of dishonour and disgrace for me. I trust rather that within a small time, you will be so affected, that you will not disdain the like con-

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dition of life, but that with blessed Agatha, you
will say from the botome of your heart. I am a
servant of Christ, Nowe doe I see that such base
and lowly subiection of Catholiques, is more ho-
nourable, then the glorious pompe and pride of
tyrants.

Doubt not (deare Reader) though thou seest not
these great tentations, take place or trouble this
yong man outwardly, but that inwardly through
the suggestion of the deuill, the flattering and
tickling of naturall corruption, he had terrible
combats. But there is noe glorious victorie got-
ten, where the fight is not fought, and by how
much the enemy is more potent, the fight lon-
ger and sharper, by so much is the conquest more
honourable and more gratefull. This newe chā-
pion though well tried in this kind of fight, yet
sought to put himself in a more safe combate,
where in battle array vnder good and skilfull lea-
ders, he might valiantly fight vnder the standard
of Christ. Therefore he ceased not night and day
to prepare himself by prayer, to fulfill that to
which he was sweetly and strongly moued by
the instinct of the holie spirit, which was, to be-
come a good religious person of the Seraphicall
order of S. Francis. This good will, of his and
preparation of minde, was accompanied with
great diligence in his studies, & a gracious can-
dour in his life and manners.

In the ende the inward fire of his holie desires
brake into such flames, that he went to the Cap-
ucins,

pucins, and reuealed to them how feruently he desired to be admitted in to their order, signifying to them that how much the sooner he should he receiued, so much the more ioyfull he should be. Which desire of his, when the religious men considered well, they thought him fitt to enter into this holie campe, being so well tryed and exercised already in bearing pouertie, and in meekenesse of conuersation, shining as in example to his Schoole-maister and fellowes.

For what reasons this yong man made choice of the order of S. Francis. His conuersation amongst the Cappucins: and his constancie and behauiour in his Nouice-ship.

THE XVI. CHAP.

His first and principall motion to be a Capucin was, because he seemed to be called by that vnexpected vision (where of we haue before spoken) to this order; And besides, whereas he was desirous to embrace the most Apostolicall rule of life, the thought this religious sort of life, to be most agreeable to that rule. He considered the austeritie of life in the Professours of this rule, & their roughnesse & coursfnesse of habit, hardly able to keepe off the cold. He remembered the words of Christ. *Matth. 11. That they who are cloathed in soft garments, are in kings houses.* He called to minde, that the Apostles followed Christ
in

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in vile garments, for they were poore fishermen; neither did they putt off those garments, and put on finer or more costly to follow Christ. He reflected also vpon those words of S. Paul, *Cor. 2. 11.* who sayed of himselfe, that he was more then others in cold and nakednesse, which notwithstanding could not separate him from the loue of Christ, though his sufferings were not small. He also knewe, that the witnelles of God should prophesie, cloathed with sacke cloth, *Luc. 10.* and he remembred also the word of our Lord. *Marc. 6.* *Care not purse, nor scrip, nor shoes, but bee shod with sandals.* He considered also their sparsenesse in dyet, who vsing verie often fasting, did oftentimes onlie cate hearbs and pulle onely: finally, did seeke their meate from doore to doore, and had nothing else. Soe they liue casting all their care vpon God, because he hath care of vs.

He had read also, how the Apostles for hunger did pull the eares of corne, passing by the corne fields; and also what the Apostle speakeeth of himselfe and his fellowes in the Apostleship. *Vntill this houre we doe both hunger and thirst, and are naked, are beaten with buffets, and are wanderers, and labour, working with our owne hands.* He did also thinke vpon the perfect contempt of money, which all things obey, and which all men couett, remembring what Christ had said. *Matth. 10.* *Doe not possesse gold nor siluer, nor money in your purses: Act. 1. 8.*
and

and knewe that money was the perdition of Iudas and Simon. He vnderstood also, that the pouertie of this religion was such, that they doe not only renonce al proprietie in particular but in common, calling to minde our Saviours words. *The foxes haue holes, and the foules of the aire nests, but the sonne of man hath not where to lay his head.* All these premites being well examined of him, he concluded noe rule to be more Apostolicall and perfect then this, and therefore entred into this with greate seruour and deuotion.

Who can well expresse the ioy and exultation of spirit, which this yong man had, when he once obtained that which he had long desired, for desires prolonged, growe more and more? How ioyful a thing had it beene, to haue seene the great and blessed armie in heaven, who were ranked vnder Saint Francis coulours, solemnizing this day, and reioycing at the admission of this new enroled yong champion? Surelie those heauenly mountaines leaped like rammes, and the hills of religious in this earthly campe, like yong lambes. This was certainly a happie day, and very remarqueable to the honour of God. He tooke the Cappucins habit the 23. yeare of his age, and the yeare of our Lord 1593. at Tournay, vpon the daye of the litle Portion which is a daye solemnized to our blessed Ladie the second of August: to her I say, as the singular patronesse

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tronesse of the litle flocke, and small portion of
religious brethren, assembled together in S. Fran-
cis time, in a church dedicated to our blessed La-
die. The yeare following vpon the same day he
made his profession, and the verie same day thir-
teene yeares after his Nouice-ship, he ended his
life, as we will shewe here after: which was a
good signe, that his seruices performed to the son-
ne of that virgin, and offered vp vpon such a day,
were gratefull to the virgin, to whom he was al-
wayes singularly deuour.

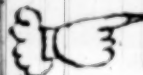
At his first entrance into religion (as the ordi-
narie custome is) he changed his name, and whe-
reas he was called before Iohn, he was afterward
called brother Archangel. Hauing now taken the
habit of a penitent, it was strange with what fer-
uour he serued almightie God, in true feare and
doue-like simplicitie of hart, especially in that age
which is so prone to all worldly delights, which
he well shewed in daily chastising his bodie, and
bringing of it into subiection (yet vnder the dis-
crete bridle of his Superiour.) Whereby so farre
are they frō not reaping the fruit of their pious
trauaile, which is ordered by the circumspect care
of others, that they merit much more by vertue of
their obedience, which is the eldest and first bor-
ne daughter of humilitie. And what meruaile if
hauing laid a sure foundation of humilitie, he
raised the rest of a faire building, in all kind of
vertues answerable thereto? The eyes of our
Lord regard the voluntarie poore, and he doth
assure

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assure them of him selfe, who put their assurance in him first. And when God hath taken anie into protection, who is there who can take him out of his handes?

Certaine Scottishmen, wise according to the flesh, who were fled into the Low countries for their faith, vnderstanding that a yong Scottish man, should shortly make his profession among the Cappucins, leaching and enquiring what he should be, doe persuade themselues (neither was their persuation vaine) that he was nobly borne: and as they obserued his countenance and his gesture, they began to suspect, that this was the noble yong man, who flying out of his countrie, had forsaken his noble Spouse, of whom they had heard such strange matters. Therefore without anie further deliberation, they concluded amongst themselues, that this matter was to be proposed to the Doctours and Professours of the vniuersitie of Doway, in this sort. Whether it be lawfull for a noble gentleman, who is his fathers heire and eldest sonne, to abandon his house and familie, to the preiudice of his owne countrie & Catholique religion? They answered, that it is in no case lawfull. So that by the instance of these men, the yong Nouice is called before our maisters in a solemne meating, and by precept of obedience, he is perswaded to leaue this purpose, yea he is told, that he is bound in conscience so to doe. All doe expect the yong mans answer, who after this sentence giuen, spake with greater
seruour

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feruour of minde, yet tempered well with modestie, saying.

 Good Sirs, I am verie weake and vnable in bodie, and worne already both with in and without with long penurie and hunger, and by sharpe discipline I am feeble and blood-lesse. I am not fit either for warre or procreation of children. Notwithstanding if you hinder my profession in this countrie, I will goe to an other. If I be there hindred also, I will retire my selfe to some solitarie life, where as no man shall finde me out. Vpon this speech all men fell into wonderment of his constancie, & cryed out with one voice. This calling is from God, Goe sonne in peace. It is held an euident signe of an elected soule when the deuil raiseh manie impediments to those, who would enter into a religious course of life, which hath befallen manie Saints of both sexes. So during the time of his Nouice ship, he concealed his noble familie, so that he liued vnknowne among his brethren, being thought to be the sonne of some poore Scottishman, alwayes readie to performe all vile and base seruices of religion, both in will and deed, both before and after his profession. So that if this accident had not arriued, and thereupon if he had not by vertue of obedience, beene forced to tel the truth, he would neuer haue made anie acquainted with the same, so great a desire he had of despising him selfe. And when he told the Guardian and his maister this, he humbly entreated

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treated them to keepe it to themselves, and not to publish it to anie of the brethren; And by this meanes he remained as befor vnkowne to them.

Hence it came to passe that he was called vpon oftner, both by the Seniors and his brethren, to doe manie drudgeries, and had no humane fauour shewed him, in sparing him from thole troubles which are incident to religious persons. And this is our manner to exercise them, who are with vs in the schoole of the crosse, that they may learne by the example of Christ, to suffer seriously euerie where, and in all things. Yet I did much wonder (whē I after knewe what he was) that he bore all without the least contradiction, without anie discontentment in outward shewe, yea certainly most cheerefully and gladly.

He was so willing to suffer, that once when a matter was imposed vpon him, of which he was no way guiltie, which was so greate that a Nouice might haue beene dismissed for it, notwithstanding although he was most innocent, he neuer spake one word in defence of his innocencie, but committed the defence of his innocencie to God. For his diet he was of that temperance, that he was not only an enemy to gluttonie, but to the least pleasure and delight which might be taken in eating his meate. He was often seene vpon fasting dayes (which are frequent with vs) when fish was sett before him, though not fresh but salt, either not once to haue tasted of it, although hūger did prouoke him to it, or if by the cōmandemēt of
his

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his Superiour he did eate of it, he would not dippe
his fish into the butter which was serued with
the fish, least he might haue the least inordinate
pleasure, which he thought was hard to auoide,
euen while we satisfie nature in eating and drink-
ing. For manie other mortifications which he
endured, I shall haue occasion to speake of
them hereafter.

*He maketh his profession, and followeth his
Studies. His good life and manners, af-
ter his profession.*

THE XVII. CHAPTER.

AFTER so manie conflicts of mortification,
hauing made his profession, he is sent for to
 studie into a Conuent designed for the studies of
 Philosophie, vnder a reader of our owne order.
 There F. Arch. was first knowne to me, hauing ne-
 uer seene him before. Neither is it fit for Iuniours
 to enquire curiously of what familie and nobili-
 tie others are, but to consider well in what ex-
 ample of vertue and pietie they doe excell. And
 then I did diligently obserue, and so did manie
 moe with me, the gesture and comportement of
 this stranger. First I did note his modest and
 humble countenance and looke, his composed
 and well ordered manner of gate, both at home
 and abroad. For he which doth not carie himselfe

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as well in his Conuent and in his cel, as he doth abroad in the streets, is to be iudged an hypocrite. He humbled himselfe to doe all vile offices verie promptly, he was the first for the most part, in washing the dishes and dish clouts: vpon the accustomed dayes he swept the house, yea he tooke often a conuenient time to make cleane the priue, which he did the more secretly, that his debasing of himselfe, might not seeme to proceed from so much humilitie.

When he tooke care of the sacristie, you would haue iudged him as an Angel of God, ministering in a holie place and in the church, he kept all things so neatly and so sweetly. He prepared all things in time, and by his diligence, kept all the ornaments verie decent, and verie beautifull, shining with a pleasing splendour and lustre of honourable pouertie. Forced pouertie is filthie, but voluntarie is neate and cleanly. Therefore this rule is often taught by the Cappucins. Let pouertie be cleane and neate: He had a care to keepe the walls, the pauement, and the windows from all filth: yet in all these externall seruices, he was carefull to keepe God in his heart, with a most amorous affection: for this is the maine scope and butt of all. He visited the sicke with that carefullnesse and true charitie, that the sicke were wonderfully comforted by his presence with them. For as occasion serued, either he would speake to them sweete words of comfort, or strengthen them which were faine-

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hearted, in this or the like manner. Take courage
deare brother, our B. Sauour Iesus is on the crosse
with you, he is neuer more easie to be found,
then in affliction. If you are gold, you are tried
of him: if drosse you are purged. With which
kinde of exhortations, the sicke were readie to
endure their sicknesse patiently, and as long as it
pleased God, to exercise them in their affliction.
In euerie sicke person, he considering our Sauour
Iesus wearied with labour & sorrowe spake vnto
the on his knees, and after some short speech, he
presentlie fell to worke in seruing the sicke. He
would make cleane those vessells which were ne-
cessarie for them, sweepe all places about them,
and wipe off their sweate with a towell. To
conclude, he did all necessarie duties with all
speed, If he were to watch, if the canonica^l hou-
res were to be said, in answering one the other,
he was readie for all good offices.

Having performed these things, he went to the
common seruice of the brethren. He was obe-
dient to the gardner or Cooke, and willing to doe
those things that were most contrarie to his in-
clination. In the end he would thanke them on
his knees, that they vouchsafed to call him to
worke, and make him partaker of their labours.
He was so obedient at the becke of his Supe-
riour, that there was nothing so hard, which he
would not doe with a cheerefull heart and con-
tenance. He gaue as much reuerence to Priests,
as if he had seene some of the holie Apostles or
Confes-

Confessours present. To his fellowes and equals, he was so mild, and so louing, as if he had beene their seruant. In the Refectorie he sate at the table so inwardly recollected, that his meate & drinke was tedious to him, had he not beene compelled by necessitie and common obedience, to subiect him selfe thereto: and this was not to be marueiled at in him, when as he had learned to subdue the rage and furie of gourmandise long since.

After his refection the dishes being washed, hauing said the office of our blessed Ladie, making a round about the garden, all the rest of the time euen till euening, if there were nothing to be done in common, he retired himselfe to a solitarie place, and did then goe to his cel. Hither he did inuite sweete Iesus, sometimes with deep groanes, sometimes with amorous sighs, and was wont to commend all the necessities of Christs vniuersall familie, to his holie conduct. The last day will reueale what sacred sweete dainties he tasted, in communing there with his beloued one. For whereas he knewe that bodily exercise is profitable to litle, but pietie is profitable to all thinges, according to the counsaile of the same Apostle, he did purlue the better gifts and did diligentlie followe the more excellent way shewed to him, especially in most perfect quitting of all proprietie, yea of things most spirituall, in a most simple stripping of himselfe from all things created, in a most profound re-

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mouing of all representations though most
noble, out of the closet of his soule, that he
might attaine to a most inward vnion with God,
by an actuall and most feruent charitie, which
as he had learned by the Apostle, doth neuer fal
away. But the other gifts (as S. Thomas saith)
because they haue imperfection, are to be ta-
ken away, according to that. When that shall
come that is perfect, that shall be made voide
that is in part, that is that which is imperfect.
For a part doth implice imperfection, as the An-
gelicall Doctour teacheth. In keeping silence
he was so seuer, that in time of common
recreation (which is permitted but one or two
dayes, to the end the obligations of fasting
might be the better performed) he seemed to
force him selfe to be merrie a litle with his
companie, to auoide the note of singularitye.
Neither is it for nought that the raines are loo-
sed sometimes to yong men. For by this the
elder will iudge much, of the rigour and vi-
uacitie, or slownesse and heauinesse of yong
mens spirits.

of

*Of his outward composition and ferverour
in prayer.*

THE XVIII. CHAPTER.

W Hen he was sent out into the citie, either to visite the sicke, or to demand almes, or vpon anie other cause, his countenance and behauiour was so modest, and indeed so mortified, that euen by his outward presence, he did moue the hearts of sinners, and did checke the vanitie of youth, and sometimes wholie subdue it. For in this kind, a Lay brother may doe the dutie of a preacher. For we reade in our Chronicles, that S. Francis saide so to his brother. Let vs goe to preach (saith he) through the streets of the citie. They went silently through one or two streets bare footed, though the cold was verie great, and returning home, they found a wild licentious man at the gate of their Conuent, humbly requesting to be admitted to their order; whom the S. foresawe no doubt in spirit, was to be gained by such meanes. Let no man therefore meruaile if God doth ordaine diuerse kinds of orders and diuerse habits, and cause their manners to be composed in distinct and diuerse decencie. For by these as by diuerse nets, he taketh worldly men. Let them therefore creepe vnder some whole & perfect net, if they desire with S. Antonie, to auoid

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the daungers of this world. In the deuine office
and psalmodie, if anie man had well obserued,
this brothers composed and serene countenance,
and the posture of his bodie bolt vpright, the
cheerefulnesse of his voice, his vn moueable eyes,
the attention of his heart, the teares often tric-
ling downe by reason of internall gult, he would
haue said he had seene an Angel rapt vp in spirit
into the heavenly quire.

In the time of his mentall prayer, the habit
whereof he got with much labour and exercise,
he enioyed sometimes such inward aboundance
of the ioy of spirit, that it streamed forth with
euidēt tokens, so that his bodie was pertaker of
it. And when wicked tentations or anie heauy &
and dull wearisomnesse did take hold of him, he
did shake them off with such force, that he hath
beene seene in that combate to encounter the
deuill, and to foile him, as also to raise vpp his
dull iadish flesh, by applying his bare feete to the
cold pauement, and to gall his backe with chain-
es of iron, which kind of weapons are vsed in
such cases by religious champions. Finally pan-
ting after God, and cleauing wholie to him, with
all quicknesse of memorie, sharpnesse of vnder-
standing, preparation and readinesse of will, ele-
uation of heart, with intention of all his pow-
ers, and extension of his handes, he did seeme to
enforce God after a manner, that in the retrainēt
and bottome of his soule, he might be held fast
with the sweete embracements of his beloued,
and

and in these might flowe and runne from himselfe, and so consequently wholie flowe into the Ocean of his infinite bountie, and in these flouds of loue, might become one with God and with him, by an absolute melting and resolution of all his powers, and an annihilation into God and his holie will and pleasure.

Who is able to expresse what God speaketh in that heart, in which the peace of God dwelleth, which passeth all vnderstanding, and what God worketh in that soule which is transfused into God, and God into it, by the vnspeakeable enioying of his goodnesse? But the sensuall man doth not perceiue those things, which are of the spirit of God, for these things seeme follie to him. Hence Saint Paul affirmeth, that he could not speake to the Corinthians as to spirituall men, but as to carnal, concerning that wisdom whereof he spake confidently among perfect men, who haue the sense of Christ. It is to be lamented, that we are now fallen into those times, as the Seraphicall Doctour S. Bonauenture saith, in his first booke of perfection of religion c. 18. in which there is scarce anie mention of spirituall delights, which doe so farre exceed all worldly delights, as honey doth dung, yea among those who seeme to themselves, to be deepe in religion, the sweete drunkenesse of such desires is esteemed follie, and reputed as an abomination, and those which are spirituall, are iudged to be possessed with the deuill, and are called heretiques.

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All the spiritualitie of manie, consisteth rather in questioning and disputing, who as Saint Paul saith, doe alwayes learne, and neuer come to the knowledge of truth. And in an other place, they languish about questions and strife of words. Curious men would not occupie their spirits about these things, if they would choose rather with Saint Bernard, to feele compunction, then to knowe the definition of it. For we see these manner of questions are handled, whether the supereminent vnion be anie thing else but habitual and actuall charitie, whether this vnion be such that it may truly be said, that man becometh God, and God man, so that all actions that are in this man, are not mans but only Gods actions, yea euerie passion and omission is of God only, and so in all a man is merely passiue not active in respect of God, of whom he is taught, illuminated, and immediatly subiect. These questions I say would neuer much trouble mens curiositie, if they could keepe the order prescribed by the Prophet: Taste and see, that by the tast thereof they might iudge what it is. For no man knoweth but he which tasteth. If that they might well tast this, they would purge the palate of the soule from all inordination, both of the vnderstanding and will, and would labour to deprive both faculties of all that is not God, which if they would doe, they should no doubt finde by experience, that the foresaid vnion, doth import somewhat else beyond actuall charitie, when as
by

by it man doth so perfectly passe into God, and is no more himselfe, but he giueth place to God, so that he may not only say with the spouse: My soule was melted as soone as my beloved spake, but with the royall Prophete he may say. I was brought to nothing, and not knowing. He shall also finde according to that of S. Paul. He which adhereth to God is one spirit, & that by the same vnion, in a far more excellent manner then by the ordinarie Acts of charitie, that man becometh God.

The Psalme saith. I haue said ye are Gods. And S. Augustine in his second Treatise vpon the first epistle of S. Iohn saith. If thou louest God thou art God. And S. Hierome vpon the psalm. 114. according to the Hebrewes v. 5. As long as we are men, we doe erre and lye, but when we shall be made God, we cease to lye. And immediatly after he saith. If therefore anie man become holie, he is made God, and when he shall be made God, he ceaseth to be man, and lyeth no more. And Clement Alexandria saith. Man which is brought to be impatible is made God, yea God himselfe in some manner is made, that man himselfe, to witt, not the old man, but the newe who is created according to God in holinesse and iustice of truth. So that of Saint Paul is verified. When all things shall be subiect to him, then shall the sonne be subiect to him who hath subiected all things to himselfe, that God may be all in all. And then there is no Gentile and Iewe, circumci-
sion

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sion and prepuce, barbarous & Scythian, bond &
free, but all and in all Christ. For it is certaine
out of S. Pauls words, that while the newe man
is produced in vs, and while we put on the newe
man, we put on Christ.

This once being, they would finde (I say) that
all actions and passions in man assumpt to this ex-
cellent vnion, not to be of man, but of God alone,
for asmuch as he is the principall cause, either ef-
ficient or finall, of all actions and passions which
are in such a man. Whereupon S. Paul saith,
Nowe do not I liue, but Christ liueth in me. So
in most things man is merely passive to God,
while he is in this vnion. And manie Doctours
doe teach, that he is merely passive, not only in
the receiuing of habituall gifts, but some actuall.
So this vnion which the mysticall writers terme
supereminent, is only from God, according to
that Psalm. 38. Our assumption is our Lords, and
our holie king of Israel; of which vnion Ricardus
speaking of the 4. degrees of violent charitie, ci-
ted by Saint Bonauenture; As (saith he) the first
degree doth wound him that is affected, to the se-
cond doth bind him being wounded, the third
doth so implicate his action, that the minde can-
not intend anie thing, but where the enclining
of Gods will doth drawe him and moue him, and
so they who haue attained to this degree, doe
nothing of their proper will, leane nothing to
their owne disposition, but commital to God.

But whether haue the embracements of the
beloued

beloued transported me, that I haue made this digression for my historie. The blessed soule of our brother Archangel, which caused these, hath occasioned this discourse: but nowe I will returne to my former narration.

*What course he kept in his Studies, and
With how manie mortifications he
was exercised.*

THE XIX. CHAPTER.

HE did neuer so follow his studies, that he would intermitt the time of prayer, or the exercise of the Communitie, much lesse neglect them. For he knewe, that he was so to attend the profit of others, and the gaine of soules, that without neglecting himselfe, he did not endamage his owne soule. Therefore whether he were to apply himselfe to reading, or to his studies, he was wont to vse prayer before, and to direct a streight simple holy intention to his sweete Iesus, and also to imploy the helpe and intercession of the blessed mother of God, and of his patron Saint Frauncis. All which good exercises and holie customes when he was made priest, he neglected not, but rather being made a superiour against his will (as we will shewe hereafter) he encreased them, and all other good vertues, bearing both the loue and feare of God fastned

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fastned in his heart. Hence it came to passe, that
he lay prostrate with his face on the ground verie
often, when he was both to enter into the
Church, and to goe forth, deuoutlye kissing
the earth with bended knees. So did he teach
others by his example, to adore him that reig-
neth in heauen, & humbled himseife for vs euen
to the earth.

He did frequent the holie communion,
with exceeding greate ardour and compun-
ction of heart, allwayes making before a sa-
cramentall confession, and cleansing himseife
diligently from the least corruption of his de-
fects, which he strictlie examined. Thus
he did (I say) with such deuotion, that o-
ther being excited by his seruour, did take fresh
courage to runne all to the wished goale.
When he was young, he did serue the Priest
with so much reuerence (for he had virginall
beautie and grace also in his countenance,
which did kindle deuotion in thole who be-
held him) that manie who were without
the Chancel, were as much moued with his
deuout manner of seruice, as with the glo-
rious office of him that sacrificed. And by
such deuout attendance at the Altar, Saint
Bonauenture confesseth, that he obtained of
God great treasure of graces. To speake of all
gifts and prerogatiues of vertues, it would be
too long a discourse.

Marke

Marke I pray you, and I will declare vnto you, with how happie successe he proceeded, not if we speake accordinge to carnall sense, but according to the spiritt, which mounteth to God by cliftie and hard wayes, and couereth against the flesh, as the Apostle saith. These thinges which thou didest both priuarlie and publiquelie (o brother Archangell) were approued of all to be good and praise-worthie, not false and farded. But how? If surely for praise and applause due to thy merits, thou hadst bitter mockings, reproches, scorne-full derisions, chidings, reproofes, bitter words pearcing euen to the heart, is not this a worthie and condigne reward? No; it is too small. Let vs proceede on. Let vs see what discipline thou wert commaunded to inflict on thy selfe, how manie crosses thou wast made to drawe with thy tongue vpon the pauement, how often a wooden gag was putt in thy mouth, and for what caule, I pray you? Peradnenture you were too full of prating and babling? No, but least vaine glorie might creepe vpon you, because you kept silence better then others. But why is a dish-clout like a vaile bound about your head before your eyes? They deserue it, who doe not shut their wandering eyes, and doe not keepe them from vaine aspects. Although thou chaſt chaſteyes (for the disciple is not
about

about his maister) yet art thou to be vexed in them. Sometime thy superiour or thy elder brother, standeth by thee which setteth vpon thee as it were with iniurious words, and as though he were offended, reuileth thee and proclaimeth thee wholly vnprofitable for religion, putteth thee to confusion of face before all, and intimaterh that thou doest all things but fainedly and dissemblingly. If thou doest desire to fast, thou art commanded to eate and deuoure so much, that thou maist be called a glutton and a rauenner. If thou doest intend to refresh thy selfe, and feede liberally vpon some solemne day, presently thou shalt be commaunded to fold vp thy napkin. When nature is oppressed with heauinesse, thou must presentlie be commaunded to be merrie & cherefull: and if thou reioycest and cheereest vpp thy selfe at their commaundement, loe straightwayes a suddainewhirlewinde riseth, and driueth thee from that state of minde. Doest thou reioyce in the health of bodie? Tribulations and sorrowes growe vpon thee some other way, and beset thee on euerie side. That I may confesse a truth, I see the holy ghost, not only directing both the words and actions, both of the maister and superiours, but also inciting, so that nothing is wanting for the prooffe and tryal of the soldiours of Christ, why they may not iustly vse those words of the Prophete. Thou hast laid tribulations on our backe, and thou hast sett men vpon our heads.

Neither

Neither is it needfull here, to hire a scolding queane to vex his hart, and braine, with crying and scolding at him, that by such exercise he might at length learne patience, for surely the Cappucins giue occasion of such exercise to the yonger sort, verie plentifully and without cause for Christs sake, that by their sufferings, they may learne patience, by the example of Christ. Climacus saith. If thou wilt clime to the highest top of vertue, seeke a guide & a maister, whose name is hard and rough, vnder whom thou maist continue drinking and digesting dayly chidings, and reproche full mockings, as hony and milke: yea thinke thou hast sustained great domage that day, when thou hast had no such afflictions. For as trees which are shaken by great windes, haue deepe rootes: so they who liue in obedience and are diuersly proued, possesse vnshaken and valiant hearts. But peradventure these seeme to be light and slight matters to the worldly man, yea seeme absurd and ridiculous? Notwithstanding as he who hath gotten health by some bitter potion, doth not iudge that it is therefore to be despised, because it is made of some vile and common herbs: so must we thinke of these trialls, which seeme to be despiceable. A yong fresh nouice coming first to the magazin of his instructour, wondereth to what end all those instruments are, till he learne to practise them.

In the beginning of my conuersion, I was much troubled at such kind of exercises, in so much

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much that I could hardly forbear to breake out
into these words some-what malepertly. I came
hither to this end hoping for quietnesse & peace,
after manie turmoiles in the world, and here I
find continuall crying. The Superiour is both the
accuser, and the iudge. The accused person can
haue no licence to answere for himselfe, neither
can the innocent be heard. All that he doth is
condemned. His diligence is punished as well as
his negligence. While we are to take our natu-
rall refection, we heare litle but raylings and
cryes. Besides there are manie seuerities, and dis-
ciplines. I had rather goe supperlesse to bed, then
come forth to the Cappucins chapter. I desire
therefore this only fauour, that I may eate my
portion in my cel, as I did for eight dayes before
I was cloathed. It seemed to me a verie good
proposition, but God knoweth and I, what con-
clusion followed, to whom I giue infinite than-
kes. For happie is he, as Climacus saith, who
thinketh himselfe worrhie at all howres of ig-
nominie and vilifying, and who being charged
with reproches, holdeth his peace here, for he
shall reioice there, and shall be made equall to the
Angells:

See the mercie of God, he doth not only pu-
nish sinners in religion, but he maketh them rich
in good workes, and by this methode encrease
their crowne. For by how much the labour is
greater, the crowne and reward is greater. And
so they bring forth fructs worrhie of repentance,
that

that they may gett so much greater gaine of good workes by pennance, by how much they haue runne in greater arrerage through sinne, as Saint Gregorie saith. The Prophete fore-seeing this said. We haue reioyced for the dayes wherein thou didst humble vs, & for the yeares in which we sawe euill, that is affliction. And againe. How manie tribulations hast thou shewed to me both manie and euill, but thou being conuerted hast quickned me. If vexation doth afford this to the nocent, what doth it to the innocent? O noble Archangel, what profit hast thou receiued out of so manie vexations? Great indulgence and reward is due to voluntarie pennance, but much rather to the patient suffering of those pennances and vexations, which are inflicted by others.

We reade in the liues of the fathers, that a yong monke, by nation a Grecian, hauing too slipperie a tongue, did often manifest the impatiencie of his heart before his brethren, whom the Abbot committed to be chastised and amended by the seniours. They treated him so, that they made him often fasting into this frailtie, goe without dinner and supper to bed. He being dead appeared to the Abbot, and confessed, that those kinde of vexations, caused him to obtaine a heauenly crowne, without feeling anie paines of purgatorie. Therefore we cannot but render this praile to thee (o Archangel) who as a yong simple lambe, wast allwayes meeke and chearefull. Thou wast neuer seene to depart when thou

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hadst done thy pennance, but that humbly on thy
knees, thou didst blesse God, as thy exerciser and
singular benefactour, who is wise and will keepe
his, that they may vnderstand the wages of our
Lord, and his hidden wayes. These things be
vnsauorie to the wise of this world, they seeme
follies to those that are falsely great, yet are they
ministred to the litle ones, who profes the Gospel.
Out of these is tasted the hidden Manna, by which
they are pacified in the palate of the heart, being
pacified obtaine the heritage of the sonnes and
freinds of God. Which being obtained, what
can be kept from his inward and secrete freinds?
He speaketh to them thus Ioan. 15. Now I will
not call you seruants, but freinds. For all that I
haue heard of my father, I haue made knowne to
you; To this honour was Archangel exalted.

I will now proceede to the rest of his life,
which though I desire to make perfect, and to
omitt nothing of importance, yet I am not able
to performe it, because he changed often his sta-
tions or places of dwelling, by order from our
Superiours, and I haue not had commoditie to
conferre with the religious of all those places
with whom he conuerled, nor I haue wrote no-
thing here, which either I sawe not my selfe, or
did not vnderstand by verie good and most cre-
dible relation of other religious, whom I haue
alwayes obserued to be verie sparing in reuealing
the vertuous qualities of their brethren, as not
making so much esteeme of them. So happily the
proprie

propre and inbred complacencie of men is quelled, when they are not affected with such vaine glorie.

He is removed from the Conuent of Bruges, because his countrie-men lay in waite for him.

THE XX. CHAP.

WE haue recited before one cause why Archangel, by order of his Superiour, came not without danger of his life from Bruges to our Conuent. Nowe we will relate an other occasion, which will make way for the prosecution of the rest of the narration. In this famous citie of Bruges, there is a Conuent of Cappucins, though vnholiesomely situated, yet most conuenient for a solitary quiet life, in which Archangel was placed by his superiours, so that he might the rather giue himselfe to pious exercises and prayers, which were his true delights before he was a Preacher. While he thought all things were most quiet, a sudden disturbance of his rest arrived. The Guardian had notice from some citizens, that certaine Sootish-men who seemed to be men of resolution and of hardie attempts, did walke about the Conuent, tooke a viewe of all, and obserued the countenance of the yonger brethren (though they knewe is not, for the yonger men

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doe not of sett purpose cast vp their eyes) when
upon they gaue occasion to suspect, that they be-
ring extraordinarie affection to Archangels father
(as grieuing that he should be deprived of his
onlie sonne and heire) conceiuing also, that their
countrie sustained a great losse herein, would
attempt to take him by force and carrie him
away. For auoiding this inconuenience he was
sooner sent away thence to Lisse, which was
a place designed for studies, where he passed
his course in Philosophie, and afterward in Di-
uinitie.

The same attempt was enterprised by cer-
taine Scottish men at Antwerpe before; The
Cappucins house being close to the gate which
is toward Holland, gaue them occasion to thinke,
that they might doe that which they designed.
We knowe it also to be true, that certaine Sco-
tish men, both in these parts and in Scotland,
made their complaints in the presence of Pre-
lates and Catholique Princes, that brother Ar-
changel was a Cappucin, alleaging manie rea-
sons, for the defence of their countrie and the
faith, that he should be perswaded to beare ar-
mes as Fa. Archangel the Cappucin Duke of
Joyeuse did in the like exigent. But God did
not permit this, for that what he did not in
that kinde, being an vnexercised soldiour,
he performed more effectually by prayers and
teares.

Notwithstanding least the profit of the com-
mon

mon wealth seeme to be neglected, by the losse of this noble gentleman, let vs sett downe what God wrought by other noble instruments. For at the same time, God stirred vp the heart and strength of his noble ynkle, who spent his life for the Catholique faith in defending his cuntry; Who with a small number of Catholique soldiours, like an other Iudas Macchabeus, who trusted not in his number of soldiours but in God, put to flight valiantly his enemies, which were heretiques: which victories he gained often in diuerse skirmishes, and in his last conflict with them he slewe manie, though his enemies were farre greater in number; and forced manie to yeeld themselues, till at the length the horse of this warlike Prince stricken with a disease, stood as stiffe as a stake, and would not moue one foote. For the horse was enchaunted by a certaine maide-seruant of a neighbour woman of this noble warriour. The enemy perceiuing his strange stiffness of horse, flying before him, ioyned their forces againe, and took courage vpon this aduantage beeing offered to them, by the bewitching of his horse. Whereupon the Catholique soldiours were also much troubled, and wanting their Generall, both to encourage and lead them, lost their liues and the battle. Their Governour was taken by the enemy, and without any feeling of humanitie, they cruelly butchered him, cutting off his eares, his nose, his eyelids, and other parts of his bodie.

left him halfe aliue in the field, when the battle was fought. Not vnhappy to him, if there be due respect had of the gaine of his soule, who before he gaue vp the ghost, taking a golden key out of his bosome, with his hand which was halfe cut off, deliuered it to a friend of his, with these worde which he spake imperfectly. Here is the key of my chappel and oratorie, which was my great solace. Deliuor this to my most deare brother, and commend me to him, and require him that in that holie place he call for helpe from God, and prepare himselfe to die nobly for the truth.

This noble leader in this iust warre was the Marquis Huntley, one of the brethren which were slaine for the defence of religion, and vnkle to Archangel, whom he did assist alwaies by seruent prayer and voluntarie affliction of himselfe, so that both folowed their vocation in a diuerse kind; the one in spirit, the other in power and armes: the one in silence and quiet retraict of minde speaking to God, the other in warlike acts and valiant interprises: Therefore we are not to thinke, that the common good was hindred by the absence of Archangel, but rather promoted after a more effectuell manner. Neither was it destitute of defenders, by occasion of his entrie into religion, for God provided sufficient defendours, according to the time in which he hath determined to make manifest his iustice in the Scottish nation, and the bordering countreis. But you will say.

How

How hath God prouided, seeing that in a manner all the Catholiques were ouerthrowne by occasion of the losse of this battaile, wherein the Gordons were subdued? But we must not iudge of the vnhappy of the battle of Catholiques by such ouerthrowes, as though it were a newe and strang thing, that Christians, euen by dying haue carried the victorie, and haue taken the kingdom of heauen by such violence, and so haue quelled their enimies. For we find by experience, that such bloodshed, doth yeeld great increase, & doth bring forth ten fold more noble & heroical persons in their place, to fight against the enimie. So after the death of Iudas Macchabeus, whom the Iewes did much lament, as though in humane consideration they were wholly ouerthrowne, yet it happened that his death was more precious then his life, and stirred vp manie to die valiantlie, so that the shedding of his blood, did not strike a terroure, but gaue courage to manie Captaines of Israel, succeeding one after another.

Of the conuersion of a certaine noble Scottish man to the faith: and of his promotion to be a Prelate.

THE XXI. CHAP.

I Will not let passe here a strange accident, which
father Henric of Aldenrade, the Gardian of

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the Cappucins at Antwerpe, and reader of divinitie, affirmed for a truth to me and others, who were vnder his gouernment, when this brother Archangel, and this father remained in the same Conuent at Lisle together, where the yong brethren followed their studies vnder a reader deputed for them. It happened that two Scottish yong men came thither, one was of the ranke of Counts, the other of Barons, and both of them neare to him in kindred, but the Count was nearer. Both of them came to see brother Archangel whom they longed much to see, hauing heard that he was in thole parts, and so hauing obtained safe conduct, at length they found him at Lisle, where they came to the Cappucins Conuent, & enquiring after a Scottish man, were brought to him, whom they desired to see and conferre withall.

The Count as soone as he sawe brother Archangel, set back ward, being much astonished & troubled both in bodie and minde. Brother Archangel lifting him vp, asked of what religion he was? when he answered a Protestant. Then said Archangel you are abominable to vs. For the Samaritans had not comerce or fellowship with the Jewes: purposing to vrge him with a sharper question, he being much moued thereat was by litle and litle instructed more fully in the Catholique faith, & was admitted to the rites of Catholiques, and baptised vnder cōdition with manie ceremonies, & reconciled to the Church. Who doth not wonder at this? Who can search the secret counsaile

God?

of God? Two yong men made a long journey together, both of them came to the Cappucins gate to geather, the one is receiued, the other reiected. The eternal word of truth hath said it should be so. God be mercifull to the other, that the feareful forsaking be not fulfilled in him.

Moreouer father Henrie did affirme, that B. Archangel was of inuincible patience in sicknesse & all aduersities, and inwardly had the spiritual ioye of continuall holie meditation and contēplation. No mā knoweth thele ioyes, but those who haue them. Heare the secrete of an auctour illuminated, what fruiēt there is by this cōmerce with a soule wel disposed. He makerh often yisits to the inter-nall man, and hath sweete conference with him, whereupō much peace followeth & familiarity to be much wōdered at, but not able to be expressed.

When father Archangell at his first time was made Gardian of Brussels by the cōmaund of his superiour, he refused it with exceeding humilitie and bash-fulnesse. For such a charge, was indeed verie contrarie to his natural disposition and bash-fulnesse, which made him wish that he might passe his time in rest and vnknowen. He laboured to excuse himselfe as wel as he could, signifying that he was too yong for such a charge, and likewise that he wanted experience, which was requisite in such a superiour. But he could not resist Gods ordination, yet he obtained that the yeare following he might be in some more secrete and retired place then neare the Court, if he

if he were to sustaine the like charge. Whereupon he went to Teneramund, where a Conuent was built by the almes of Spanith soldiours in a most conuenient place, which was walled in with a pleasant garden, and a most cleare riuier, which did ebbe and flowe twice a day; and had trees and herbes verie necessarie for our soustenance. To conclude, It was a place verie fit for a religious retraits, and for silence and meditation, in which Fa. Archangell was much delighted. There was also an other brooke which running through the middle of this situation (vpon the bridge of which brooke we shall vnderstand that fa. Archangel ended his life the day ordained by God) which doth separate one garden from an other, which further garden was bought by the most noble Prince Albert, and giuen in almes to the religious: for he thought that the garden ioyning to the house before, was not large enough for their necessities, when he was pleased to viewe the monasterie of Tenetamund, and vouchsafed by his persional prelesce to visit the religious, and to honour them much with exceeding humanitie, and verie rare in those of his ranke.

The reuerend fa. Clement a Flemming, late Guardian of the Cappucins at Brullets, and the preseruer of this Prouince, who in the year 1609. when all the state began to rotter in the west part of Flanders, by reason of an ouerthrowe that the heretiques had giuen the Catholiques,

did

did greate seruice in encouraging the people of Bruges, being much afraid and amated vpon the victorie of the enemie. This fa. I say told me, that he earnestly perswaded Archangel, whose inward freind he was, that he would take some good occasion to write verie respectfully and dutifully, yet as forcibly and mouingly by good reasons as he could, to the most potent and great Prince James, then kinge of Scotland, to whom he was ioyned in nearenesse of blood, and whom he had attended often in his youth, both in the Court and abroad in his hunting and sport. Which he did at his request, and sent him a letter written in the mother tongue, wherein he shewed how necessarie the profession of the Catholique faith was vnto saluation, and in it he did discover the vanitie of Protestants, and the odious vsauorinnesse of the Puritans. The king at the same time pretending the crowne of England, which was fallen to him by the death of Elizabeth, neuer made him anie reply. And Archangel did earnestlie intreate this father, that he would not reueale it, least by this meanes he might make knowne his noble birth, which he did desire to keepe secrete.

Fa. Archangell finding great inward gulf and contentment, in the disesteeming and despising of himselfe, in his pouertie, in his long banishment, in the want of carnal comfort, and absence of kindred: for the word of Christ cannot deceiue vs, who hath promised one hundred fold recompence

pence to such, not only in the life to come, but in this present, did labour out of meere and most abundant loue and charitie, to make the afflicted soule of his mother partaker of this spirituall banquet, and he vseth manie meanes to this end, by which the wisdom of God doth aptly dispose the good of his elect. He was mindfull how his elder brother had lately liued in banishment, and entred the religion of the Cappucins, and being a religious man, how he had dealt with him by letters and other entercourse, for to be perfectly conuerted to God, and how he perswaded him to an auersion from all vaine comforts of what creatures so euer. Which that he might effectually doe, he counsailed him to hasten his flight and departure from his countrie, that soe he might couragiously at first passe by rough waies, to come to the plaine and euen way, and to a firme and strong adhesion and vnion with the first mountaine and beginning, full of all delight and contentment.

He was also mindfull, how by the prouident and faithfull care of his mother he had beene lately deliuered, God protecting him from the wicked snares, from the words of lying, from the vniust and deyled tongue, from the lips of those that worke lies, from the hands of those that sought his soule, and from the sharpe word of future iudgement. And therefore his soule with all its forces praised God, and being moued to the vertue of Gratitude, he thought to require it
towards

towards his mother, and to follow the example of his brother, whom he had found to be a father to him in spirit, and spirituall proceedings. And that he might begin to giue spirituall comfort to his deare mother, who liued as a desolate matron in her countrie, he wrote comfortable letters to her, and exhorted her to seeke after perfection of vertue, to which she was verie well prepared and disposed, hauing tasted so much of the bitter cup of affliction, and among other things, he perswaded her to follow both her sonnes, in abandoning hir countrie.

But how can this be done, where are so manie great persons of her kindred, who being iealous of her, watch ouer her? God will assist her deuout desires, and will heare the prayer of her religious sonne. Against God, neither strength, nor craft, can preuaile. Let vs therefore behold the prosperous arriual of this matron. The day is not farre off when she will be here, attended only with one handmaid, bringing a few Iewels and precious stones with her. It is reported that she is arriued in these parts, not without some crosse accidents, let her not feare to come hither with the leaue of our noble Princes, to make a happie entrie into this land, renowned for wealth and armes, not inferiour to the most flourishing kingdoms. Here doth her only sonne expect her coming, with much longing affection of a dutifull childe.

*The coming of the mother of Archangell into
the Lowe-countries.*

THE XXII. CHAP.

NOwe is the greatesfull day arriued, wherein the sonne receiued first his mother at Lisse, in the presence of his seniour brethren, whom he entertained not with anie outward pompe or feasting banquets, but in great exultation of the holie Ghost, with great ioy. At the first they embraced one the other, and were not able to speake for exceeding ioy. At the length, after this rauishment of ioy, they conferred together, and when they had ended their conference, the religious men came to reioice with this noble Dame for her safe arriual, and receiued her with all honour possible they could doe her, and assisted her being exiled for Christs sake, and cheared her with good counsaile and comfort, and shewed all tokens of exceeding charitie towards her. How ioyfull was she, to see her sonne become of a Protestant, an earnest enemy of al brangling sects, and of an ignorant yong man, who had learned no good letters, to become learned without his fathers expences, and to haue changed his earthlie domaines and territories, for royall Priesthood? These things made her forget all sorrowe past, being as it were absorpt in ioyfull praise of the Creatour.

Before

Before this meeting, as soone as she came into this countrie (kindled with fire of deuotion) she went to the first church which she sawe, in which with great reuerence on her knees, she adored the blessed Sacrament, shedding many teares for ioy. There shee powred forth her heart, in thâksgiuing and other meditations, and continued in them with great seruour and spiritual gust. In the meane while, her handmaide (of a good familie) who attended her faithfully in this voyage and banishment, being as yet tainted with the infection of the religion of the countrie, and to speake the truth, brought vp in heresie, and shortly to be gained to the church, was curious to behold all thinges in the church, and obserued all her ladies behauour and her actions: who when she did bowe her selfe, and did reuerence after the manner of Catholiques to the Images of Saints, she looked about her to see if there were anie persons of qualitie, to whom her Ladie did this reuerence. When she sawe no bodie, she asked her Ladie and miltresse, to whom she did vse that reuerence? To these noble personages (saith she) pointing at the Images of Saints. The maide smiled and said. These noble persons are scarce well cloathed, for me thinkes they are halfe naked. As she looked about her on euerie side at length she came neare to S. Christopher, at the sight of whom she was stroken suddenly with feare, and made him a verie lowe reuerence, and presently made as much speed as she could to be gone out of

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of the church, and there waited for her Ladie. To
whom when she asked her why she made such
hast to be gone, she said. I was afraid least that
great man which I sawe, would haue stroke me
with the great staffe on which he leaneth. Her
Ladie laught at the stupid simplicitie of this yong
wench, who as I said before, was rather brought
vp in heretic, then infected with it.

When this yong maide did after enquire of
Fa. Archangel, what was meant by that giantlike
Image of St. Christopher, wading through the
sea, leaning on a staffe, and carrying a yong child
vpon his backe, he freindly instructed her in this
manner. Although it be true, that St. Christo-
pher was of a goodly great stature, notwithstan-
ding because the forme of his soule was much
more eminent, and that his spirituall stature was
eminent among those who liued at the same time,
it came to passe that painters and grauers, who
first drewe his Image, did rather seeke to expresse
his eminent gifts of vertue wherein he did ex-
ceed others, and did rather represent his noble
mind, then the outward lineaments of his bodie.
For the art of grauing and caruing, doth often
expresse by certaine visible signes and simbole,
that which is spirituall and inuisible, though in
progressse of time this simbole occasioneth the
fiction of manie fables, among ignorant persons,
as this particularly of St. Christopher. Therefore
his greatnesse, signifieth the greatnesse and ver-
tue of his mind, in overcoming brutish vices, and
leaning

leaning on the vertue of Christs crosse, which is figured by his staffe, he passed confidently through the maine sea of this world, which swelleth with the billowes of tentations, and so merited to carrie the child Iesus vpon his shoulders, not in his bodie, but in his minde, not outwardly, but inwardly and spiritually. He shewed the effects of his loue and zeale, in preaching Christ, so that he conuerted eight and fortie thousand soules to Christ, and so he bore Christ in his bodie, according to the speech of the Apostle, they exhibited Christ in forme of a child, because Christ is but a litle one in thole that are newly conuerted to the faith, though he be the gouernour of the whole world, & therefore beareth in his hand the figure of the world. He being preuented with the benediction of this child, did subdue all his enemies. This benediction is represented by two fingers of this sweere and world-bearing child (the Sauiour of the world) which are lifted vp to giue a blessing. So spirituall arte doth present that to our vnderstanding, vnder sensible simboles & signes, which is not displeasing to God and his Saints. For God appearing to the Prophetes, represented himselfe by diuerse visible signes, both in the old and new testament. This maide gaue often occasion of mirth when they spake of this matter: but afterward being conuerted, she gaue God thanks for her deliuerance from darkenesse, all things cooperating to the elect for their good.

Fa. Archangel is placed at Antwerpe. His mother folowed him thither, and what things happened to him there.

THE XXIII. CHAPTER.

FA. Archangel having finished his course of studies at Isle in Flanders, he was sent by his Superiour to Antwerpe, that he might be there Vicar of the Conuent. For one cannot sustaine the whole charge alone. But where shall the mother remaine? She will folow without doubt her sonne, if opportunitie permitt that she may receiue the nourishment of mind and spirit from him, whom she had begotten in bodie, and to whom she had so louingly ministred the nourishment of her mothers milke. Goe on confidently (o matron) noble in pietie, in blood, and in thy children, folow thy sonne to Antwerpe: The benignitie of the citizens doth inuire thee, yea the nobles are as fauourable and courteous to strangers, as the citizens. Therefore feare not, but thou shalt be welcome to them, and to vs who are your sonnes brethren.

As soone as Fa. Guardian of this Conuent at Antwerpe, heard that the mother of his Vicar was neare at hand, he prepareth himselfe to receiue this exiled matron of Iesus Christ, and to giue her all manner of good comfort. This Fa.

Guardians

Guardians name was Cornelius of Aecanate, well knowne to the Italians, to the Loue-countrie men, to the Switzers, to the Germans, a man all fierie in performance of brotherly charitie, who for the loue of his Prince and of this countrie, went with an vndaunted courage to those seditious souldiours; who had a fewe yeares before attempted the Cattle of Hoostrate, and with whom he so dealt, that by his words of zeale and seruour, he pacified them and made them submit themselues to their Prince. At whose speech they were much inwardly moued, but the oath they had giuen to their fellowes being absent, held them in the rebellion; yet did they shewe all good respect to this religious man, by supplying him with all necessities, and bringinge him safely on his way. This good Father hoped to haue preuailed with them as he had done before with those seditious souldiours at Wattem, whom he kept by his sermons and exhortations in so good militarie discipline, as if he had beene their true spirituall father chosen by them. In time he so wonne their hearts that they became most peaceable, in so much that it was said, that this comotion was not vnprofitable to the countrie and common weale, by reason of these good seruices which the souldiours did at that time. This good father was made afterwarde generall Commissarie of the Prouinces of Colen, which charge how wel he performed it is, needlesse now to recount.

But to returne to our purpose. This reuerend father, commaunded all that were vnder his gouernment, that they should doe all good seruices for the comfortt of this noble matron, and he himselfe gaue so good example of all candour and pietie, that he did helpe her by all possible meanes, and by a faithfull interpretour, did make a most comfortable exhortation to her, being now in affliction and exile for Christes sake, so that this second meeting with her sonne, seemed to be more solemne then the first. She was so affected at this, that for verie dilatation of heart, she seemed to haue forgotten her husband, her daughters, and all her miseries past, being readie as another Elizabeth, to gaine her liuing by her owne hands, and the arte of her needle or distaffe: Neither did she scorne when she liued at Antwerpe (being commended to rich men) to take Almes: and when a marchant sent a peece of gold to her by his seruant, she receiued it with her owne hands, so humbly that manie wondered at this debasing of her selfe, who refused not to take an almes like a poore begger. At length the most clement Princes hauing commiseration on her, gaue her an honest yearly pension of the Catholique king for her maintainance: who notwithstanding for her greater comfort, followed her sonne wheresoeuer he was sent by his Superiours in this Prouince.

Here I must not passe in silence, what happened to Madame Margarete being at Antwerpe, who

who vpon Ember Wednesday in Aduent, was
 vp early to heare a solemne Masse, which was
 wont to be celebrated euerie yeare in some great
 churches, in memorie of the ioyful tidings, which
 were brought from heauen to mankind, but espe-
 cially to the Bless. Virgin. In which morning sa-
 crifice, manie lights burning in a place made to
 this end, where there was also a liuely represen-
 tation of persons, sitting to expresse the matter,
 and a doue as it were falling from heauen, in the
 midst of this most radiant and bright light, that
 by these outward ceremonies, the mindes and
 eyes of the beholders, might be lifted vpp with
 deuotion, in signe of a ioyfull and reuerend me-
 morie of so great a benefit, done to vs by the in-
 finite goodnesse of God. At this solemnitie (I
 say) this woman was present, shewing much ioy-
 fulnesse and exultation of heart, not accustomed
 to see anie such thing in her countrie. She being
 wholly good her selfe, and suspecting no euill,
 thought that in such an assembly, there were
 none who would seeke that which was none of
 their owne in others purses. But when her purse
 was emptie (for as yet she had receiued nothing
 of her pension graunted to her) and when the
 theeues could find no monie about her, they
 lay in waite for her mantle or short cloake,
 which was lined after the manner of the
 countrie with white skins, be-speckled with
 blacke, which was taken from her shoulders in
 the midst of the presse before she was aware,

and they which tooke it, went away cleanly with it without being knowne. When she perceiued that she had lost it, she was so farre from complaining of this misfortune, that she rather smiled at it as an other S. Elizabeth.

Her sonne and his brethren the Cappucins, hauing compassion on her, commended her necessities to God and to the B. Virgin, and it happened that the same euening, these sacrilegious persons being inwardly pricked in cōscience, brought backe this cloake to the matron, & instārlly withdrew theselues, that they might not be knowne. Which kind of restitution from these sort of men, was much wondered at. Therefore S. Peter doth wellexhort vs, to trust in God and not in our selues, because he hath care of vs. Why saith Christ are ye carefull of your garments? God giueth to all abundantly and vpbraideth none, and that both in spiritual things appertaining to the soule, and in corporall things necessarie for our life, For all things come from him, and God hath no small care of his seruants, as it is euident in this exiled woman the Ladie Margarete, and in her hand-maide, to whom he gaue abilitie to learne the Dutch tongue immediatly after her conuersion, that she might be fit to be receiued among the religious sisters of S. Brigit, and gaue her such grace and courage to enter into this state of life, that no man could dissuade her from it.

The hand maide of the Ladie Margarete, becometh a deuote to God, of the order of Sains Brigit. What happened to the spouse of Archangel, left for Gods sake.

THE XXIV. CHAP.

THe maide-seruant, who was the only companion to the Ladie Margarete in all her journey, and bore part of her labours and afflictions, and nowe was a comfort to her in seruing for an interpreter to vnderstand the language, will nowe forsake her. What will Archangell her sonne doe in this case? Will he hinder the good purpose of this Virgin to giue contentment to his mother? God forbid, that the loue of a mother, be preferred before Gods ordination. Yea rather he encouraged the virgin to goe forward in her good purpose, and strengthened his mother to be obedient to the will of God, and of her maide-seruant in this case. Honourable is this forsaking of her Mistresse, to serue God continually among the holie sisters of S. Brigit, who were of so good fame at Teneramund. There she entred and liueth yet. In this we see her Mistresse wholly resigned to the will of God for sweete Iesus sake, though sense and sensuall affection did much sway her to the contrarie.

This virgin as (I said before) was rather by

education and out of ignorance an heretique, then by anie obliquitie and peruerfenesse of will (for which cause her mistresse brought her out of Scotland) so that by the good instructions of Archangell, and conuersation of good people, she was so chaunged in a short time, that she abhorred the sect of Protestants, and receiued into the church (according to the custome) by the ceremonies of baptisme, she proceeded euen to the top of true Christian perfection. I haue visited at conuenient times this religious virgin, with the leaue of my Superiour and mother Abbess, and haue had conference of edification with her. I thought likewise and hoped not in vaine, that I might be informed of her in some matters to my purpose which either I knewe not, or had forgotten. Therefore when I came to the monasterie at Teneramund, after I had obtained leaue to speake with her, the vaile by a singular priuiledge was remoued, which couereth the windowe of the speaking place. As soone as she heard me, she remembred my voice, since that I had speech with her when she dwelt with her Ladies and Mistresse. When I told her that I did intend to write the historie of Archangels life, she and her religious sisters reioyced not a litle, who euer much honoured him being well knowne to him, and obtained by earnest entreatie his Cappucins Beades. Whereupon taking a litle time of respite, she recited to me all thinges in order verie shamesfastlie and modestly, which

I haue

I haue digested in their places, whereof some she had heard often repeated by her Lady and Mistresse, and some other she had seene with her owne eyes. When I heard this deliuered to me, I had in companie with me, father Adrian a Priest of Gant, who was a faithfull wittnesse of this, and did helpe me afterward in remembering that which was related.

At my fare-well, I praid the Virgin, that she should endeavour to call to minde, if she did yet remember anie thing worthie to be noted concerning Archangell, whether it were done before he left his countrie, or since. She being also asked of me, whether she liued there content, hauing no acquaintance nor any freind to visit her, she answered she was vnworthie of the good companie of her religious sisters, and that all other companie was irksome to her. For better assurance and credit of her relation, she alleaged a faithfull wittnesse Maister Alexander Ciston a Scotish man, exiled for his religion, who had liued long in this countrie, and was able of his owne knowledge to confirme all that she had said for a truth: With whom I haue had often and serious speech, concerning this matter, and he did confidentlie auouch, that the life of Archangell was like the life of Saint Alexius in manie thinges, in forsakinge his countrie, in his lacke of meate and drinke, in his destresses, labours, pouertie, nakednesse, trauaile

to

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to foraine countries, and especially in leauing his
spouse.

I suppose nowe the reader doth long since de-
fire to know, what became of his desolate spouse,
and what course she taketh in the absence of her
husband, and whiles he prayeth vncessantly for
her, whether she be endued with light in her vn-
derstanding, and taketh courage accordingly.
How gracious and mercifull is God! This mai-
den being espoused, or rather promised to Iohn
Forbese, at thirteene yeares of age, was brought
vp and strongly imbued from her infancie with
heresie, yet not long time after folowinge the
councell of her spouse, after that dolefull separa-
tion, was conuerted to the Catholique faith, and
secreately reconciled to the Catholique church,
by the meanes of the foresaid deuout father of
the societie of Iesus, and was strengthened and
confirmed by the Sacraments of the church. O
how often (her spouse being absent from her) did
she commend her soule to Almighty God, to the
Blessed Virgin, and St. Francis, praying that the
corruption of that nation, might haue no power
to seaze vpon her! His prayers hee offered to God
in these and the like wordes.

O most sweete Iesus, louer of mankind, au-
thour and insufer of all chaste and pure counsell,
heare the prayer of thy faithfull exiled seruant,
and receiue graciously my humble petition. Let
teares trickling downe my cheekes moue thee,
let sighs from the bottome of my heart take place
with

with thee. The prayers of the humble and litle ones, haue euer beene pleasing to thee, who doest dispose of them sweetly according to time and place. Behold the voice of her spouse is heard in heauen, and she prayed for her selfe, in persistinge in pious workes, and obeying her instructour.

It was decreed in the consistorie of the most Bl. Trinitie, that the beloued soule of this virgin, should leaue her chaste bodie, and be taken from it by the ministerie of Angels, and to be rewarded with eternall blisse, on the dismall and prefixed day of the departure of her best beloued. Soe she ended her life after two yeares had passed, since her husbands forsaking of his countrie, whom within a few yeares after, Archangel and his mother will folow. In this short time of her conuersion, Archangels spouse gained her sister, who abandoning her native soile, went to Rome, where as yet she liueth, giuing her selfe to Catholique deuotion, till it shall please God to call her to him, and ioyne her with this blessed companie.

The death of the mother of B. Archangel and the constancie of both of them therein.

THE XXV. CHAP.

W Ho is there now if he marke wel, how sweet-
lie and powerfullie, and by how conuenient
meanes,

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meanes, God hath wrought the saluation of these his elects, by drawing them to him one after an other most graciously, but will reioyce in spirit with Christ, and say. I confesse to thee o father Lord of heauen and earth, because thou hast hid these thinges from the wise and prudent, and hast reuealed them to litle ones; yea Father for soe hath it well pleased thee. In this truly appeared the bountie & goodnesse of our Sauour: Wherefore not without cause was the voice of reioycing heard in the tabernacle of the iust, but specially in the tabernacle of the minde of the Ladie Margarete, who seeing these greate workes of God in her two sonnes, and other persons before mentioned, being nowe possessed of her desires, did begin with iust Simeon to sing. *Lord now lett thy seruant depart in peace, because mine eyes haue seene thy saluation. I desire to be dissolued and to be with thee. Lett my combate be ended. I haue fought a good combate, I haue finished my course, I haue kept the faith.* For now she began to be sicke, and verie grieuouslie in the iudgement of the Phisitians. Now therefore o God mightie Creatour, who doest giue life to mortall men, and takest it from them when thou wilt. Thou doest take that spirit againe which thou gauest. Thou doest take away their spiritt and they faile and returne into their dust, not that thou doest bring in corruption or death, of which (o fountaine of life) thou canst not be the authour, for God did not make death,
but

but thou leaſteſt mans bodie to his owne nature, which like water not kept within its banks, falleth vpon the earth and periſteth. For euen as a torch-light is nourished by the waxe of which it is made, if it be turned downeward, is preſentlie extinguished, becauſe the waxe melterh and waſteth away too faſt not without crackling of the flames: Soe ſurely the creature is held in the hands of the Creatour, either vp-right that it may liue, or turned downeward that it may periſh.

Now o moſt mightie Creatour, who haſt ſett the bound of euerie one which cannot be paſſed, if it be decreed by thee to put an end to the life of thy ſeruant Margarete, and a litle after to her ſonnes life, bleſſed be thy will which is holie, well pleaſing, and perfect, which we beſeech to encline in mercie to thy faithfull ſeruant Margarete. O ſweet Ieſus our Sauour, behold the trauailes of thy exiled ſeruant, which ſhe hath ſuſtained ſtoutly for thy bleſſed name, and for the faith of thy church. O holy ſpirit comfort her, thou that art the ſtrength of the weake. O moſt B. Trinitie helpe her, becauſe thou doeſt now begin to lay vpon her ſickneſſe and infirmities, vnleſſe by this afflicting her thou doeſt meane to viſite her, and inuite her louingly to thy kingdome, to the rewardes which thou haſt promiſed and eternall retribution. She wanteth (o Lord) the comfort of her only ſonne, whom ſhe followed at the firſt euen to Teneramund,
not

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not so much for her naturall motherly comfort, as
spirituall food of her soule, both by good instruc-
tions and by Sacramentall Confessions (her sonne
hauing licēce to minister to her because she could
not finde a Priest who vnderstood the Scottish
tongue, neither could she speake Dutch.) But her
sonne seeing that his mother was well aduanced
in spirituall life, and hauing found an English
Priest which liued at Antwerpe, of whom she
might receiue the Sacrament of pennance, be-
gan by litle and litle for her better perfection,
to with-drawe himselfe from her, and at
length dealt with her to goe to Antwerpe, that
she might wholly want his presence, and learne
to be content in enioying thee only o God.
Assist her now (o Lord) thou knowest how wil-
lingly she obeyed her sonne, and with how
greate constancie she permitted her selfe to de-
part from him. .

After her departure from her sonne she was
alwayes sickly and weake, hauing made so abso-
lute resignation but she grewe & encreased much
in spirit. Her diseale groweth more and more,
dayly her strength faileth her, she prayeth with
groanes of desire. *O let me rest and sleepe in peace.*
Those who assist her, answer. Rest in our Lord
faithfull and holie matron. She saith. I rest will-
ingly, but one thing I will aske of God, that my
beloued sonne Archangel, may be shortly with
me, and may recouer the reward of his fidelitie,
and his labours in the kingdome of heauen. I
haue

haue sent before mee my eldest sonne, who was a soldiour seruing vnder the banner of the Crosse in the Cappucins order of S. Francis, hauing obtained those heauenly rewards, and I desire my bodie may be enterred by his bodie, which is to be glorified, and lieth nowe buried in Gaunt, in the church of the Cappucins. Doubt not, o pious Dame, but thy will shall be herein fulfilled: as it was.

It is euident by the testimonie of M. Alexander Caston a Scottish man, that the Ladie Margarete foretold the day of her death six weekes before, in these or the like wordes. O Alexander, my most faithfull friend and countriman, on such a day (which was the feast of the circumcision) I shall leaue this world and goe to God, my most pure beginning, whom I haue wished for, whom I haue loued, to whom though I haue done litle seruice, yet I haue loued with sincere affection. When the time of her departure drewe on, Alexander asked her, if she did desire that her sonne should be sent for to her from Teneramund (for there he was Superiour, and she lay sicke at Antwerpe) she answered, that she was willing to want her sonne, to the end that she might more purely and more inwardlie enioy God, without anie thing betweene God and her, and without anie impediment. This was a manifest signe of her sanctitie and perfection: but saith she. Require my sonne from me, as opportunitie serueth, to giue thanks to the most clement Princes for
their

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their charitie to me, and their pension which they
procured me from the Catholique king.

Therefore after she had receiued the blessed
Sacrament, and extreme vnction, her most pure
spirit went to heauen. And because she was wil-
ling to want that humane consolation, which
she in motherly affection had by her sonne, I
doubt not but by this abnegation, she receiued an
hundred fold, according to the promise of our
Saviour, both in this life, in her body, and now
in her soule. When sa. Archangell vnderstood
this by faithfull messengers, he was so farre from
being moued with sorrowe, or anie humane pas-
sion, that he rather gaue infinite thanks to God,
that he had giuen her such courage, that she cau-
sed others to admire her vertue, in this conflict
which she had with death. It is the priuiledge of
a spirituall man, that no accident whatsoeuer can
make him sad, not death it selfe. For no aduersitie
hurteth, where no iniquitie beareth sway. Death
it selfe is an entrance to the iust to heauen, which
way made the feete of this deuoute soule stand in
thy courts o Hierusalem, o citie to be enquired
out of vs. Therefore father Archangell vpon ti-
dings of his mothers departure, brake out into
these words. I reioyced in that which was said to
me, we will goe into the house of our Lord.
Shall I shortly follow my deare mother? what
can be more gratefull to me! O happie passage
out of this world to heauen! o happie societie!
o forgetfulnesse of all euills! o short time, if that
short

short time be yet remaining, how long will it seeme to me! In the meane while (o most deare mother) I will doe the office of a faithfull religiousonne. I will not be wanting to you in the powerfull sacrifices and suffrages of my brethren, according to the laudable manner of our order, to expresse all due signification of a gratefull minde. Yee haue seene o Burgeses of Antwerpe and Teneramund, this womans pious and vertuous conuerſation. Pray therefore for her sweete and eternall rest.

Of how great expectation Archangel was, and how unwilling to take anie charge of superiouritie, and how humble he was in it.

THE XXVI. CHAP.

IN the meane while (o Archangel) prepare thy selfe to a speedie passage, out of this world to the eternall father, who hath already taken thy mother and thy brother, in o eternall tabernacles. For what will God denie to his faithfull seruant, who hath begged of him in the other life, that she might presently enioy thy companie? Whereupon I seeme to heare thy religious brethren, mourning and breaking into words of grieſe and sorowe. Shall we (say they) be deſtroyed of ſo deare and well deſeruing a father, and moſt ſweete Brother? Alas ſhall the order leeſe

H h h

ſuch

such a stay and comfort? Shall the glorie of youth faile in the midst of his course? But thy beloued soule was pleasing to Christ, and was full of wisdom, and the age of a wise person, is not measured by the number of yeares. It is a ioyfull thing to call to minde, how he did euerie where shine in example to his brethren, in singular probitie, and maturitie of life and manners, which was tempered with a sweete grauitie, how peaceable, sobre, modest, and chaste he was, and how sparing in his diet. For he being a rigid obseruer of monasticall discipline, had irreconcilable warre with bellie cheare, being most humble in all his wordes and actions.

For though he was exalted to the function of a Preacher, & burdensome honour of a Superiour, even while he was yong, yet did not these things (which often cause some swelling and tickling of pride in that age) any whit alter him, yea he was the same man, not leeing one inch of his former submisnesse, but rather kept that decencie befitting him, without anie outward staine: in so much that the ancient fathers of the order, much moued by his cariage, chose him for Diffinitour or one of the foure counsailours, who are ioyned with the Prouinciall for the gouernment of the religious of the Prouince. In which place he behaued himselfe so, that he caused manie to hope that he should be Prouinciall in a short time, and a man worthie of that charge. Yea the verie reuerend Fa. Archangel of Ariminum,

ARCHANGEL, SCOTCHMAN. 115

num, a most graue man, and one who had deserued exceedingly well of our order, hauing beene manie yeares Procuratour generall for the order in the Court of Rome, as also Diffinitour in the generall Chapter, who moreouer was sent Commissarie and generall Visitour, to manie Prouinces on this side the Alpes and beyond, thought it verie expedient that he should be sent into Scotland and Britannie to preach, as an other Apostle of Euangelicall truth, by an Indult from the Sea Apostolique. This reuerend Father when he did visit the Prouinces of the Lowe-countries, had secretely determined this mission of Archangel, as the Reuerend Fa. Francis an Irish man borne, well knowne for his sufficiencie both in Scholasticall and myltical diuinitie, lately generall Commissarie of the Prouince of Colen, who much respected our Archangel, told me. But God calling him to himselfe, preuented his mission into Britannie.

Here I may fitly shewe by occasion of his advancement to superioritie, that this was one of the greatest inward afflictions which he had, at least in his estimation, that he was promoted being yet yong to the dignitie of Priesthood, and after ward by vertue of obedience, to superioritie. Whereas these promotions and titles of honour were much contrarie to his humilitie, which was naturally inbred in him, and augmented by his owne industrie. For who doth not see by the former discourse of his life, that he was truely poore

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in spirit. Yet when as it is not lawfull to resist the
secrete prouidence of God, and his Superiours
ordnance, he did violently force himselfe, and
executed diligently the charge vndertaken, and
inwardly fought against thole honours, which
were outwardly giuen to him, which he had
done a while before against the disesteeming and
dispising of others. In both these combates he
shewed himselfe verie dexterous, both in pa-
tiently and cheerefully accepting debasements,
and in attributing those honours not done to
him but to God, by making a vigorous and wise
reflexion on the excellencie of God.

Both these vertues are hard to attaine, it see-
meth more easie and pleasing to commaund, then
to be commaunded, to enioyne pennance, than to
take it, to be serued of others, then to serue o-
thers. But sa. Archangel was otherwise minded
weo haue seene him often when he was to
forbid anie thing, or to commaund his bre-
thren who were subiect to him, exercising his au-
thoritie with wonderfull reuerence and mode-
stie. For he did beseech the elder according to
the counsel of St. Paul as fathers, where in he
shewed the ingenuitie of his noble nature. But
when monasticall discipline was to be obserued
stricktly (for without exercise of sharpenesse the
edge of it would growe blunt) he was more grie-
ued in himselfe when pennance was to be impo-
sed vpon others, then the delinquents or offen-
dours, euer mixing and tempering the oile of
mercie

mercie with the wine of iustice. If at anie time anie great punishment were to be inflicted, he would take part of the pennance vpon himselfe, as though it were some great matter of gaine, and so did he heape vp to himselfe, greater merit by this newe way, wherein God directed him, I meane in this manner of exercising others, then he did before when he was exercised by others.

He was alwaies more willing to doe anie thing of labour with his owne hands, then to haue commaunded others to haue done it, if it had beene lawfull so to haue done. He was ordinarily the first and the last in the common exercises of his brethren, especially in those which were base and vile, and whatsoeuer he had done when he was a simple clerke, he did not forbear to doe nowe. He was diligent in visiting the sicke, and comforting them most sweetly, and in providing verie affectionately, all necessities for them. He was not wanting to doe base offices in sweeping and making cleane their chambers, and washing and emptying those vncleane vessels, which be vsefull for sicke persons. He seemed to haue that saying of St. Francis, deeply imprinted in his mind, which he doth inculcate in his rule. If a mother doth nourish and loue her carnall sonne, how much more ought one to loue and nourish his spirituall brother. If anie fall sick, the rest ought to serue him, as they would themselves be serued in the like necessitie. So is the austeritie of pouertie mitigated by remembrance of

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mutuall brotherly loue, whereby they knowe that they are to be cherished, and so taking courage are content with aduersitie.

He kept nothing to himselfe; If anie had asked his garment, or his cloake of him by the least intimation, he presently would strippe himselfe and giue it him as I haue seene, although the change were made to his losse. So in other matters, if he did perceiue that an other mans things were worse then his, he was readie (observing an honest decencie) to deprive himselfe of his for their benefit. Neither did this Euangelicall person, observe the precept of Cato, Keepe thine owne. He sett his heart vpon nothing, he did abandon couetousnesse, he did possesse all things in common, he had a speciall care to bestowe vpon others what was in his power, choosing rather alwaies to giue, especially of spirituall gifts giuen by God to him, with which when he was richly furnished, there was none more meeke, more milde, more affable then he, so that anie way an other might be gained to Christ, or be holpen in anie honest and necessarie affaire.

Howe pure his handswere, and how full of good workes, how well they were softned with the oile of mercie, which were prepared euerie day to offer vp the holie and maiestical sacrifice to God the father for the quicke and the dead, how incessantly almost were they lifted to God, how laborious were they in profitable employments, constant in a true confidence, how well enfor-

enformed to intercede for those that are of the house-hold of faith. To conclude, they were so plentifully watered with celestially dewe, that they did not only releue him, but others. Hence was it, that he celebrated Masse with so great attention of minde, and so reuerent outward deuotion, that he was as it were suspended from himselfe in a holie kind of raiishment, and both heart and flesh did reioice in the liuing God. There was none which did not desire much to serue him when he was sacrificing, and to communicate at his hands, hoping that their dulnesse & drownesse could not but be wakened by his seruour and attention, and kindled or rather inflamed by his Colloquie with God, which was so pure and all on fire.

There was no small contentment to behold his angelicall countenance, his delicate bodie, wasted with long abstinence and fasting, which was nothing but skine and bones, and seemed to approach neare to a spirituall substance. He therefore was such a Priest as St. Gregorie requireth, that is a stone of salt, sett before beasts which they are to licke and to be fatted thereby. He had so much care what he might say to euerie one, & how he might admonish them, that whosoever kept companie with him, did profit much by him, and was seasoned with a seruour of eternall life, by the touching as it were of this salt.

How sa. Archangel was adorned with the gift of the holy Ghost, and of other vertues.

THE XXVII. CHAP.

W Hosoever shall diligently consider with himselfe, shall finde that he was enriched with the seauenfold operation of the holie Ghost, or with the gifts thereof, by ascending all the degrees, and likewise with the eight beatitudes according to St. Augustine, and to haue attained other vertues in no small measure. And to begin with the gift of the feare of God (which is the beginning of wiledome) how poore became he in spirit when he despised earthly things, and trampled vpon the pompe and glorie of the world? Yet this did not occasion anie swelling of pride, for he thought most basely of himselfe, and did cast himselfe downe profoundly in consideration of himselfe, which he esteemed as nothing. He did obey all for God, submitt himselfe to others, and continue in true humilitie, & childlike feare.

For the gift of pietie, it is vaine now to repeate here how milde and meeke he was. For the gift of science his often trickling teares, his deepe often sighs and groanes for the time lost, and the neglect of the most soueraigne good, may sufficiently demonstrate it to vs. For the gift of fortitude, what force and violence did he not vse towards himselfe, that he might withdrawe him-
 selfe

selfe from those things, with which he was entangled by the pestilent sweetnesse of them; and likewise might resist couragiously all euill motions and suggestions? To performe this the better, he had the gift of counsell infused in him, from aboue, that he might helpe anie weaker then himselfe wherein he could if he would require helpe in distresse of one stronger then himselfe. So that he extending the bowells of mercie to euerie one, found mercie himselfe. And he obtained cleannesse of heart by his continuall good employments for himselfe and others (for idle men are for the most part vncleane) so that he was fitt to contemplate that soueraigne good, which can onlie be discerned by a pure and cleare vnderstanding. And certainly there could not but the last gift of wisdom be infused of the holy Ghost into so pure an vnderstanding, to pacifie and moderate the whole man, and to make him the sonne of God, I meane in likenesse. And who durst speake this, vnlesse the naturall sonne of God had giuen this honour to the sonnes of men by his merits?

Archangel confirmed in this peace and tranquillitie of minde, was able to sustaine all aduersities and persecutions for Christs sake and for iustice. O sauoury and sweete wisdom, how few know thee, how happie are they that tast it, and drinke out of it a sober drunkenesse! How vknowne are such men to the world, whose simple and true Christian conuersation no man easily marketh?

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marketh? Having receiued this gift, he was sweete and gracious to all in his conuersation, readie to make himselfe common to all, not verie seuer but gentle, and full of compassion towards al, performing all thinges, not in distraction of anxietie, but in the solid and true vnitie of charitie.

Christ loued this faithfull soldiour, being endued with vertue from aboue, as he was loued in this world of his Father, and so consequently sent him not to temporall ioyes, but to great combates, not to honours but to disgraces and contempts, not to rest but to labours, not to repose but to bring forth much fruit in patience. So hauing disposed in his hart his scale of ascensions, he went from vertue to vertue, and sawe the God of Gods in Sion, in the most secreteretract of his minde, in the bottome of his soule, after a manner not knowne to all. Rise here and be enlightned o Hierusalem, I say o deuout soule, because the glorie of our Lord is risen vpon thee, and thou art brought euen to behold his Highnesse, steering thee with the light, thou art rapt into the louely and infinite abisse of his diuinitie, and brought into a most cleare knowledge of thy owne nothing. True peace and true ioye, are ministred vnto thee, and the fire of feruent prayer inflaming the temple of thy soule, drawing all thy forces and faculties to it, that thou maiest there adore God in spirit and truth. Let the mist of earthly considerations be farre hence, and the smoke of worldlie wisdom. Therefore
praise

praise and glorie be to thee (o wisdom of the father) because thou hast multiplied these thy gifts in this religious brother, for all things are governed by thy wisdom.

Since now we haue seene thee (o Archangel) so richly furnished with the gifts of the holie Ghost, we will now see how well that precious golden chaine of vertues which St. Peter made, doth become thee, that of these radiant and shining rings set together, thou maiest be adorned as it were with a regall present. For who can denie it to be due to thee, when thou hast valiantlie ringed and hemmed in them all the powers of thy soule, and hast laboured to subdue inordinate passions in thy neighbours, & in thy charge committed to thee, not only administred words, as ministers of words were wont to doe, neither hast shewed a faith destitute of workes and other vertues, but as a Christian Catholique in name and deed, hast ministred in faith vertue, in vertue knowledge, in knowledge abstinence, in abstinence patience, in patience pietie, in pietie loue of brotherly fellowship, in loue of brotherly fellowship charitie, with all which vertues being attended, thou canst not be called blind nor feeling with the hand (thy way) but that thou being girt with vertue, treading the right path, thou hast arrived at the place of heavenly rest.

And thou (o S. Peter) hauing beene bound with those dreadfull chaines in Iudea, wherein thou wast kept till death, hast well deserved to
make

make this glorious chaine for the benefit of posteritie. Obtaine o Bl. Apostle by thy prayers helpe from aboue, that we may be girt and adorned with it. This thy doctrine hath a sweete sound, but it is sharpe to the Lukewarme, who forgett their old offences, the weight whereof, as it were chaining cordes, doth pull them downe into the pitt of hell. But our most wise and iust Archangel, hauing folowed thy wholsome doctrine, when he shall behold thee a neare assessour of the great iudge, and weare this inestimable chaine, he certainly shall haue thy hand to helpe him, and to drawe him to the glorie of heauen, where he shall securely triumph.

This chaine (o my brother) worne about thy necke, made of such radiant precious stones of vertues, doth now send forth a great lustre into the eyes of the beholders, which we doe deuoutlie reuerence, when as thou doest offer it to vs to be imbraced with a holy imitation. Therefore thou art blessed and shalt be foreuer, who hast receiued more of God, then thou couldst aske or hope for; Honour and glorie be to him, of whom being most mightie and strong, thou hast beene so sweetly fostered in great preuenting grace, as also; subsequent, that thou grewest to that strength that thou didst not seeme to trangresse one tittle or yot of the rule of St. Francis, obseruinge it wholly both in formall precepts & equipollents, in all the holesome admonitions and sweete exhortations of it: yea he obserued the Constitutions

tions of the order, and diuers ordinances of Superiours, made according as occasion of time required, as exactly as human frailtie can doe, with most rigorous endeauours, and euer respected them with all filiall reuerence.

No man can hardly performe these things, vnlesse he be able to sing with the spouse in the Canticles to the eares of her beloued. *His left hand is vnder my head, and his right hand shall embrace me.* His left hand is vnder the head of the spouse, least the seruour of faith growe lukewarme in her. Farre be it, that she hurt it, but as a subtile and warie serpent, keepe the head of his faith safe and sound. But his right hand embraceth his spouse, that she doth not only keepe the commaundements and lawes of God, but also endeauoureth to execute the Counsels of supererogatiōs according to her vowe, not without much inward reioycing and exultation of spirit, and so reioyceth to offer her selfe, a liuing and pleasing sacrifice to God, in all reasonable seruices. The left hand is vnder the head of the spouse in time of tribulation, and the right hand cherishing her in time of consolation. By enterchange of both Fa. Archangel knewe what is the holie pleasing and perfect will of God, by which experience he became in some manner perfect, and not a litle practised in spirituall life, and conuersant in the mysticall practise of it. Praise and thanks be giuen to the infinite power of God, who chose this his seruant, and made him conformable to him-

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himselfe, hauing made him to be willing and to
be able and potent in Christ Iesus our Lord.

*Archangel is sent to Dixmunde, there he con-
uerteth more then three hundred Scottish-
men from heresie to the Catholique faith.
He composeth a sedition risen betweene the
Spaniards and the Scottishmen. He falleth
sicke of his last disease.*

THE XXVIII. CHAPTER.

IN the meane while, the Reuerend Prouin-
ciall of the Cappucins, exhorted him in this
manner saying. Goe Fa. Archangel whether thy
speedie obedience doth inuite thee, that now thy
end approaching (if we beleue the words of thy
mother) thou maiest like a torch almost spent,
send forth more cleare light, both by thy ardour
in preaching the word of God, and in attractive
example of life. The companies and bands of sol-
diours of thy nation, who are in darkenesse and
languish with hunger of the foode of the heauen-
lie word, doe want the foode and reliefe of thy
doctrine, yea and they haue the same common
tongue, they will not refuse thee being well
knowne. Thou art expected and inuited to Dix-
mund, in the West part of Flanders, thou shalt
be welcome to the burgeses, and to thy countri-
men there. A harvest of soules waiteth for thee,
a great

a great matter of ioye to the angelical quires, when sinners are conuerted is to be effected by thee. Hasten thy pace, whette thy tongue, take courage against all difficulties whatsoeuer shall rise, God will prosper thy labours in the beginning and end; what fruit and good successe followed we suppose it is not vnknowne.

For where as in the yeare 1606. a certaine number of Scottish men came into Flaunders to serue the Princes of the Loue-countries, and were sent as it were into garrison to Dixmund, with about a thousand Spanish soldiours, and most part of these Scottish men brought vp in heresie, were shrewdly corrupted with it, it was a matter worthe the labour, and a verie necessarie employment (when as God hath giuen euerie one charge of his neighbour) to reduce and bring home those poore sheepe, scattered and strayed from the flocke. And who was fitter to vndertake this charge, then Archangel, who was sufficiently prepared for it by the gift of science, and burned with singular charitie to doe so holie a worke? He was therefore sent to preach to these soldiours, armed with the merit of obedience, and the loue of the common good, and in a short time by the sweete word of God, by his holesome doctrine, and especially by his singular example of life, and mature and discreet cariage, he wonne a whole band of more then three hundred, and brought them to the Catholique faith, not all at once, but by litle and litle, in perswading nowe one, now
an other:

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an other: besides about eightene of his countri-
men which he gained at Mennen in the same
journey. When he had wonne them to be Catho-
liques, he kept them in that discipline at Dix-
mund by the authoritie of his nobilitie, and
sharpe reprehension of the offendours, that all
the citizens and neighbours of that place, did
much wonder at them, and were exceeding loath
to be deprived of so well ordered and well beha-
ued soldiours. So he restored lost sight to the
blind, wandering from the way of truth, or if
they neuer had sight, he prepared and quickned
their sights to them wherewith Christ is seene.

He appeased a sedition which rose among the
Spanish and Scottish soldiours, which were in gar-
rison. For whiles he attended in the beginning to
the gaining of the soules of his countriemen, he
heard a soldiour crie, and a great alarum: and
hastning to see what it should be, he found both
sides readie to enter combate one with an other.
There was nothing wanting but the signe which
was to be giuen by the Captaines on both sides,
which when he sawe, he cast himselfe into the
midst on his knees, his armes stretched in the
manner of a Crosse, and together with his com-
panion praying and exhorting them to peace,
speaking sometimes sweetly to them, someti-
mes terrifying them, one while in his mother
tongue, an other while in the french tongue. At
last he preuailed so much with them, that they
forbore this bloudie combate, which they were
euen

euentring into, and became quier. The citizens belought to stay the Cappucins, that they should not put themselues into so manifest daunger, but the loue of God and our neighbour is held by no bands. For this act of exceeding charitie, the Prince, and also the Gouvernour of the Westerne part of Flaunders, who was called Count Frederic van den Berg, gaue great thanks to sa. Archangel and to God, for the benefit obtained by him. Whereupon Archangel obtained that grace of the Prince, that he pardoned at his earnest instance, the chiefe authours of this commotion, who were to haue beene punished with death for so great an offence. Brother Adam of Lisle, who was still in companie of sa. Archangel in this iourney, auowed in the presence of his Superiour, all this to haue beene done by Archangel. He testified also, that the Minorits, who were at Dixmund at that time, who entertained sa. Archangel in their Conuent, did so respect and reuerence him, that they were wholly guided and gouerned by him, perceiuing (as they related themselves) that the presence of the holie ghost did direct him, and most euidently manifest it selfe in all his actions.

No citizen or soldiour at Dixmund, could euer obtaine so much of him, as to come to their table, though they were neuer so importune, nor the Gouvernour himselfe. But he was euer contented with one meale a day, and that a small one, seeking quiet retraict, and studying for the

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recoerie of poore misbelieuing soules: And his
strict fasting, did afford him time to pray & studie.

The Gardian of that place, a wise and learned
man, did say (as it were diuining) that Archangel
would not liue long, but that God would spee-
dily render him the reward of his labours and
trauailes. At midnight while he was at his accu-
stomed prayers and deuotions, he seemeth to
heare with the eare of his soule, that he was thus
admonished by holie instinct. O fa. Guardian Ar-
changel returne now, hauing fulfilled thy obe-
dience, returne to Teneramund to thy sonnes,
that thou mayest comfort them a while. For the
time of thy departure is at hand, and thy mother
expecteth thee with incessant prayers powred
forth to God. Thy elder brother with his Sera-
phicall companions, hauing S. Francis for their
head, prepare for thy meeting, to the end that
they may ioyfully receiue an exiled of Christ, &
bring a souldiour of Christ, to the throne of his
happie countrie and eternall seate.

Hauing therefore atchieued this noble worke,
and hauing gotten the victorie against the enemy
of mankind, he returned from Dixmund (reioy-
cing much in spirit) to his owne Conuent, being
most welcome to them and expected. But by the
diuine prouidence so disposing it, he went a litle
after to Wæstmunter, scarce two leagues from
Teneramund, to doe some seruice to the inhabi-
tants of that place, according to their request.
Where whē as the infectious sicknelle did raigne,
which

which disease our countymen call the gift of God (because it is sent by the singular providence of God) and God would not that this his servant should be without this gift, that the wicked may see when the scourge approacheth to the tabernacles of the iust, how iustly they are to feare punishment, and to returne by doing penance, because as the Prophete Hieremy saith. *Behold they whose iudgment was not to drinke the cup, drinking shall drinke, and shalt thou be left innocent? Thou shalt not be innocent, but drinking shalt drinke.* And is there such a scourge in the house of God for the iust? For the Pagans did vpbraid this to Christians, and seemed to insult with peeuish reprooves ouer them, when the faithfull Prelates said, that God did scourge and plague their emperours for the effusion of Christian blood, and that they felt banishment inflicted vpon them more cruell then death. Were there anie Christians (said they) which were exempted more then Gentils from raging tempests, from plague, famine, and such calamities?

Pontius Diaconus doth make St. Ciprian excellently replying to them. Some are troubled that we haue the same mortalitie as others, but what is there in this world, which is not common to vs with others, as long as wee are cloathed in the same flesh with them, according to the lawe of our first natiuitie? yea if a Christian doe well vnderstand and knowe, vpon what condition or lawe he is to beleue, he is to knowe, that

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he must endure more in this world then others, whereas he is to haue a greater combate with the tentation of the Deuill. But what disparitie there is, betweene those scourges, which seeme equal-
lie to befall both, in the iudgement of the Gentiles, he declareth afterward, saying. Manie of ours die in this mortalitie, that is leaue this world, but this mortalitie as it is a plague to the Iewes and Gentiles, so is it a healthfull and happie departure for the seruants of God. Therefore in his Inuectiue against Demetrius the Proconsul, St. Cyprian doth vse manie golden sentences, seruing to this purpose, which I could wish I and others could call to minde in time of affliction. Among other things he saith. They haue noe grief or sorrowe for present miseries, who haue a strong confidence of hauing future happinesse. Finally, saith he, we are neither disamaied nor discouraged, neither doe we murmur in anie calamitie or afflictions of our bodies, and liuing alwaies rather in spirit then in flesh, we doe ouercome the infirmitie of the bodie, with firmitie and strength of soule. And doe ye thinke that we doe suffer affliction equal-
lie with you, when yee see wee sustaine it farre otherwise? Yee are transported with crying and eöplaining by impatience, and we put on a noble and religious patience, which is quiet and grate-
full in the prelence of God. For the rest I referre the Reader to the authour.

This good fa. finding at his returne an vnusuall burning heate of his bodie, began to growe hot
in

in his soule, longing after his beloned sweete Iesus. Hauing recovered his Conuent he called his sonnes to him, and after a louing exhortation, and a benediction of a farewell bestowed vpon them, in fewe words by reason of death approaching, he tooke the Sacraments with ioye and exultation. Why should he feare to die, who learned to die so often, when his feete were now standing in the gates of Hierusalem passing willingly by the gates of death, by which there was a pleasant entrie into the supping place or parlour of Hierusalem? His brethren see him in a hott burning fit of a feuer, and his strength and his speech failed him. The Phisitians vpon good aduice, and likewise at the instance of the sicke person, counsel him to be remoued to a backe house, which was a good distance from the Conuent, to preuent danger of infection. How manie wayes, and in how diuers manners, is a true Christian exercised of God in this life, that being afflicted in fewe things, he may be well disposed in manie things, that God may find him worthie of himselfe? But what are the sufferings of this life, in respect of the glorie to come, which our mercifull God sendeth to his elect, out of his infinite loue, that he doth (that I may so speake) often bethinke himselfe, whether he shall lay this or that crosse, vpon this or that man, and so in a certaine manner feareth, least so precious a present be neglected, or the Crosse which is of such value, be shaken off from our lasie shoulders? Where-

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fore Archangel hauing a true feeling hereof, was
readie euen to the brinke of old decaying age, to
suffer humbly and cheerefully with Iesus, which
prompt will and affection of his, without doubt
shall haue the recompense & reward due vnto it,

The consummation and death of Archangel.

THE XXIX. CHAP.

THe king of heauen tooke the deare soule of
his pilgrim to him, as his feeble bodie was
nowe carried in the midst of the garden, vpon
the bridge which is ouer the brooke. O happie
soule, goe thou out of thy earthly garden of the
Cappucins, to the pleasant gardens of the hea-
uenly Paradiſe! And thou which leſt vs vpon the
brooke, be thou abſorpt vp in the immense floud
of the Diuinitie! Thou which on earth waſt tur-
moiled with manie conflicts, by meanes wherof
thou waſt free from the bodily deſires, being ac-
cuſtomed in the palace of thy minde, to attend
only to diuine wiſedome, but now hauing attain-
ed a place ſilent from all earthly cares, reioyce
and triumph in the contemplation of the Deitie,
and in eternall delights! In not vnlike manner,
and euen by the ſame diſeaſe, did God call the be-
loued ſoule of St. Lewes king of France to him,
who died in a ſtrange land. He alſo embraced
him taking him out of his armie, which was en-
camped againſt the enemy: Sweete was this em-
bracing,

bracing, and the gift of this disease was worthe to be embraced. He that can conceiue this, let him conceiue.

Those that loue God, and haue tasted the vertue of the Crosse, vnderstand well what I speake. O infinite treasure and benefit of anie tribulation suffered for Christ! O gaine knowne to fewe, and sweete to fewe! Heare S. Andrewe crying. Suffer me not o Lord to be taken downe from the Crosse, by the wicked iudge, becaule I haue acknowledged the vertue of the holie Crosse. Will ye I expresse my selfe in one word? If our Archangel had raised a hundred dead, if he had cured all sicke persons of his time, I should not esteeme all this to be valued with his labours and trauailes from his youth, which I haue declared to you. If you will not beleiue me, beleiue Saint Chrysostome saying. To suffer for Christ, is a gift of greater admiration, then to raise the dead, and to worke miracles: For doing these I am a debtour to Christ, but in the other I haue Christ my debtour. Therefore we are to thanke God much for our brother Archangel, who was so stout and faithfull in sustaining the Crosse of Iesus. The weight of glorie which he hath obtained is greater then can be valued. For if a proud and iust maister of a familie, be carefull to giue his labourer his hire, in the euening when he resteth from worke, how much more wil the heuently master and father, be careful to performe his promise to his seruant? Reioyce in the Lord

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O ye iust, make your dayes of festiuitye with him,
and thou Sonne with thy mother, thinke some-
times of vs, and of the Senate and people of Ant-
werpe and Teneramund, where thou didst end
thy dayes, who harboured and fauored thee
being an exiled person, and likewise thy deare
mother.

This religious man Archangel, was buried in
the yeare 1606. in the 26. yeare of his age, in the
bodie of the Cappucins church at Teneramund,
neare to the holie water vessel. After he was trans-
lated to the common burying place of the other
brethren, who resteth sweetly in our Lord, held
manfully the sterne of faith, now hath fixed his
anchour of hope in a safe roade, and hath placed
his ship laden with rich merchandise, in the long
wished for hauen. It is a thinge not vnworthie
the obseruation, that the father and mother of
Archangel, and he himselfe, dyed the same yeare
1606. one after an other, who did all of them re-
ceiue their reward, according to their workes:
the mother and the sonne, both iust and full of
constancie shall stand vp in the last day, against
those who were the first mouers and causers of
their affliction.

His cruell father, when he heard that his law-
full wife was dead, he could not refraine to
weepe and say. O faithfull, and thrice faithfull
wife! O my deare Margarit, art thou departed
this life after so manie distresses and trauels?
He died a litle after (which is much to be la-
mented)

mented) impenitent for his life past.

Some fewe dayes before Archangel died, the Reuerend father Michael of Arimini, was sent as Commissarie to these parts of the Lowe-countries, to visite the Prouinces of the Cappucins, situate on this side the Alpes; who when he heard of the death of this most deuout father, he shed manie teares, lamenting much his death, though he scarce knewe him, but by the sweete odour of a good fame and reputation: and so manie others were excessiuelie sorrie, out of much loue and compassion of the Prouince, which had such a losse, yea the remembrance of his life past, and his amiable conuersation tempered with such humilitie, did moue all that knewe him to moane his decease. I doe repeate againe his humilitie, because he was so humble that he would scarce speake in his owne cause, so humble that he was neuer heard to speake an idle word among his brethren, so fearefull least he should commit anie thing against the commandements of God and his Sauour: and not only the commandements, but the counsailes of Euangelicall perfection, that he did offer dayly manie deaths of his flesh and sensualitie, as an acceptable sacrifice, sacrificing himselfe vpon the strait and sharpe altar of true abnegation, fulfilling the word of our Sauour. *Vnlesse the graine of wheate falling into the ground dye, it selfe remaineth alone, but if it die, it bringeth much fruct.* Again, *if anie man will come after me, let him denie him selfe.* May not I therefore cal
Archang-

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Archangel a Martyr, who chose to dye so often in himselfe for Christ? Moreouer, I may call the disease by which he ended his life, a kind of shining martyrdom by fire, which he ouercame by the fire of diuine charitie kindled in him.

O graine perfectly dead to the world, and to it selfe! o pure graine accordinge to the minde of our Sauour, which remained not alone in the earth, but brought forth much fruit. Who may not see, that he was a chosen graine from the beginning, although it were couered with a litle chaffe, and rough with the eare of the corne, to witt, not as yet so purged from secular desires, till he was fourteene yeares of age? But by Gods mercie protecting him, this graine was not trodden vpon and broken or brused, because it was purged and cleansed seauenfold by most apt meanes. How pure a graine also his mother was, ye doe well remember, alwaies fresh and vigourous, also whole and sound, in prosperitie and aduersitie, together with her noble brethren, Princes who are to be renowned to posteritie: sauing one only whom we haue heard forlooke the faith, not without great mourning of his freinds and kinsmen, and the damage of Catholiques. And how came it to passe, but because he did not shunne outwardly the companie of bad persons, & was not so fearefull of this plague as he should haue beene. *Blessed is the man* (saith the scripture) *who is alwaies fearefull*. It is therefore manifest by this discourse, that the graines of mercie

ie are so sweetly disposed of by the mercie of God, that the vnfruitfull cockle doth not hinder their fruit.

I wil not omitt in this place, the loue and charitie of a certaine religious Priest, who was subiect to him in the Cōuent, who bore in his armes this fa. Archangel when he gaue vp the ghost, & shewed him selfe a loving and faithfull brother, that he would doe him this seruice, which was accompanied with such danger of death, by reason of the contagion. He folowed him shortly after into another life. His name was Michael of Louaine, of the familie of Wachelgē. He being the only heire, for Christs sake left his mother a widowe who is yet liuing, and hath offered this pledge of hers to God for sacrifice, and to her selfe for a renunciation of the world. God exercised this religious man Michael, with much sicknesse, and it is credible not without signe of his loue. He was of a liuely and quicke witt and nature, and God will purge him in this manner from earthly corruptions. He was well exercised in spirituall directions, hauing performed well the office of the master of the Nouices. He ouercame all indisposition of bodie, by the vertue and courage of his minde.

A mutuall loue also made one that was newly professed, Simplician the sonne of a citizen of Antwerpe, to assist Archangel in his sicknesse, who was simple in name & deed, who died with a cheareful countenance reioycing alwaies in spirit.

rit. There assisted him also with much affection, though his strength did not serue him, Nicasius who was of the familie of Vrebde, well knowne in these countries, who continued to the end a faithfull lay brother and humble seruant, in procuring almes and doing the seruices belonging to him. There was also a religious Priest a French man by nation, of most sweete behauiour, who ended his life by helping him. So while they congratulated one an other, one drewe on the other as it were by the hand to the kingdome of heauen. So God who visited his familie, would not take him away without companie, and in his providence he sent two religious Cappucins Priests, who in obedience to their Superiours voluntarily vndertooke the care of the sicke. So we see truly what it is, to lay downe our liues for our brethren: for it please God, to preserve these two and the rest, all safe and sound.

The Prophete Dauid did mourne for his beloved sonne, slaine in an unhappie battaile, saying. *O my brother Ionatha, I mourne for thee.* Which dolefull speech, I may vse for thee (o brother Archangel) since we are deprived of thy so sweete and profitable conuersation and amitie. Who can not but desire thy gratefull presence, thy sweete and holisome conferences, yet alwayes seasoned with salt? who doth not wish to haue the light of thy edification, and thy wise and graue actions, to shine alwayes before him? Who would not be excited a fresh with the eminent
vertues

vertues of thy patience and constance? O how soone hath God hastened, to drawe thee out of the allurements of this world, and the midst of the iniquities thereof? It was not needfull to prouoke thee to please him, for thy soule was pleasing to him. Therefore what hath pleased God, let it please vs also. In the meane while, deare brother, sing ioifully with iubilation to God, ioyned in quire with thy mother. Sing (I say) that of the Apostle. *As the sufferings of Christ abounded in vs, so doth now our consolation abound by Christ.* I meane those sufferings which haue beene laid, not only vpon thee, but vpon all Catholiques in the kingdome of Scotland, and the rest of the Isles of Britannie, and almost through all those westerne parts. In the midst of which thou stoodest so much the more stout, because thou wert farther off from iniquitie. It is only iniquitie which separateth vs from God, and aduersity which doth most straitly ioynes vs to him. The example of the great Prophete Moyses, doth witnesse this, who chose rather to be afflicted with the people of God, then to haue the pleasure of temporall sinne, esteeming the reproche of Christ to be greater riches, then the treasure of the Egyptians, for he looked to the finall reward.

Blessed be thy name (o sweet Iesus) for those whom thou hast caused to be borne in this unhappie age, wherein they haue seene the miseries of their nation, in which thy faithfull haue
 beene

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beene truly tryed, as we hope for their correc-
tion, but not to perdition. What harme have
these now who are so departed, who were rea-
die to have suffered more if they had happened?
Nowe are the teares wiped from your eyes, now
doth the grief continue no longer, there is no crie
nor mourning in your streetes. Behold God hath
made all newe. Reioyce therefore (o Archangel)
in our Lord, for he hath giuen thee the desires of
thine owne heart.

But some will say, it is meruaile if this mans
life hath beene so vertuous, that God hath not
permitted him to shine with some miracles? We
answere, this is not necessarie to the sanctitie of
anie man. Miracles are done whensoever, and by
whom it shall please God, to whom it only be-
longeth to worke miracles. If at anie time they
be necessarie, they are not for that end as though
they were anie part of sanctitie, but they serue for
testimonie to those, who either doubt of the
sanctitie of anie Saint, or to whom God will re-
ueale that sanctitie. But it is euident, that Gods
will is not that manie Saints should be manife-
sted to the world, that he may honour them more
in heauen, by how much they are lesse honoured
on earth. Moreoue, they whose holie life is suffi-
ciently knowne by good workes, need not the
prooffe of miraculous signes. So we reade in the
Gospel, that Iohn Baptist, the forerunner of our
Saviour, did no miracle: likewise we reade of S.
Lydmæ a virgin of Schiedam, yea in the golden
and

and fresh flourishing age of St. Francis, we doe finde diuerse eminent for sanctitie, and most excellent for contemplation of diuine things, who did not shine with this light of miracles, as may appeare by the Chronicles which treat of the liues of the first twelue disciples of S. Francis.

We doe not reade of anie miracles that were done by Bl. S. Egidius, who fell often into extasies and rauishments of spirit, whom when the Pope that then was, found in such an extasie that he could not be awaked, neither with sharpe prickings, nor applying hot fire to his bodie, being commaunded by the vertue of holie obedience, to returne againe to himselfe. (by way of prophesying) he said. Yee shall haue no signe of me, but the signe of Ionas: which words when no man vnderstood, they who digged his graue vnderstood afterward, for in digging they found a marble sepulchre, in which the historie of Ionas was artificially engrauen.

We reade in our Chronicles in the time of Saint Francis, that a certaine Guardian called brother Peter, did manie miracles after his death. To whom Saint Francis comming to his sepulcher, spake in this manner. My sonne and brother Peter, thou hast alwayes beene obedient to me when thou didst liue, be now also obedient to me after thy death. I commaund thee by holie obedience, that thou cease from doing miracles, that the Brethren of this Conuent may be quiet and free from this course

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course of people, and serue God in more si-
lence and spirituall retrain. The sonne obeyed
his father presently, and the miracles ceased.
The institute of the Seraphicall father hath now
beene approued by manie ages, and by the
chiefe Bishops who haue declared it to be
truly euangelicall, and witnessed by manie fa-
mous persons, both for sanctitie and glorie of mi-
racles, and therefore it needeth no more proofes;
although by Gods holie disposition, there want
not manie miracles, both to the church and to
our order in particular. The Collection of which
is happily to come forth verie shortly to the view
of the world.

I thought therefore it was not expedient to in-
sist in these, but to prosecute my purpose in pro-
ducing plaine testimonies of Sanctitie. But those
signes are, to suffer willingly tribulations for
Christs sake, of which the Apostle doth someti-
mes glorie. Yea, God would haue him to be pro-
ued by this signe, that he was a vessel of election.
For when Ananias thought verie ill of Saint Paul,
and that not without iust cause, neither durst ap-
proach neare to him, Goe saith Christ to Ana-
nias, for a vessel of election is this man to me to
carie my name before the Gentils and kings, and
the children of Israel, and I will shewe him how
great things he must suffer for my name: Hereby
doth our charitie most appeare. Not miracles,
but only charitie makes the seruantes God, as S.
Augustine speaketh well vpon Saint Iohn. Where-
fore

fore Saint Paul saith, that all other things profit vs nothing without charitie, no not saith which can remoue mountaines, no not to speake with the tongues of Angels, nor the distribution of all our goods to the poore, all which though the Apollle supposeth may be without charitie, yet doth he after prooue himselfe the servant of God, by those sufferings which he had patiently vndergone for Christs sake.

To conclude, I say, that where it is euident, that anie man hath liued according to the precept of the holie Gospell, in an approued religion as ours is, certainly he needeth no miracles to prooue his sanctitie, because he hath an other sufficient kind of prooue of his sanctitie. The Iurists say, where the intention of the partie is sufficiently knowne one way, it should be superfluous to require other proofes: For there is more safte and sure credit to be giuen, to the election of anie man or to his sanctitie by this fore-said kind of prooue, then if it were founded in miracles. For the word of Christ is sufficient for the testimonie of their sanctitie, who saith. *Ye are my friends*. Againie, *ye that haue left all and folowed me*. There is no man which can iustly doubt, whether Archangel were an euangelicall man in his life, after his conuersion. The greatest miracle that is, is to see a man daily stand without intermission ouercoming him selfe. In doing miracles, man is a debtrour to God, but in victorie of himselfe and proper abnegation, he hath God his debtrour, if we

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believe Saint Chrysostome. The life of a good religious man, is a continuall miracle of an vnbloudie martyrdome. Therefore I hope my labour well bestowed, in setting forth the life of this holie person, that I may take delight to imitate him, whom I haue with much affection so cōmended.

Neither let it seeme strange, that I a Lowe-countrie man, doe so celebrate a Scottish man, principally him which hath for Gods cause forsaken his countrie, and chose this from his yong yeares. For in this countrie he hath shined to the world, in education, conuersation, state of life and death, he hath shined (I say like) a most radiant precious stone, he hath flourished like a sweete ruddierose, and instead of a most sauous seasoning, he hath refreshed the mindes of men with his honie flowing discourses, and yeilded an odour like a white lillie. In which respect I may rather call him a Lowe-countrie man, ora Flemming, then a Scottish man, who also counsailed his mother to abandon Scotland, depraued with heresie, and to retire herselfe into Flaunders, where she and her eldest sonne also ended their liues. So we reade of Saint Iodocus the sonne of a king of Britannie and Scotland, who came into these parts with his sister, and liued most holily, and here ended his life. He was not afterward reputed for a Scottish man, but for one of our nation and honoured in our prayers: after whom manie were called by the name of Iodocus. Who knoweth whether this Archangel be not descended

ded from this holie person, especially by the mothers side, by reason of the royall stemme of the Stuarts, to which he is ioyned?

Wherefore not I, but all the orthodoxe societies of Britannes, and the congregation of Capucins of this Countrie, ought iustly to shewe deuotion in powring forth their prayers and wishes in honour of this blessed soule, saying. God be with thee most sweete Archangel. O newe light of noble Brabant, foster child of the noble citie of Antwerpe, ornament of the Lowe-countries, honour of Flaunders, bright shining starre of Scotland! o fragant and sweete plant of the Cappucins, out of which yong buds doe yet sproute! o fruitfull tree, which hath brought forth pleasant fruit, contayning in it the most liuely aple of so vigorous a seede; O goodly structure, which being raised vpon a lowe and humble foundation, doth touch the roofof heauen! Blessed be thy entrie into the land of the liuing. Blessed be thy labours, and the examples of light which thou hast shewed to vs. God graunt we may merit to folow them, and thee in them, and so consequently see thee shining as a glorious bright starre to all eternitie.

I vnworthie and poore Priest, which write this, sawe much of this with mine eyes, and as it were touched them with my hands, being so euidentlie palpable. Some things I had of my brothers, who are true witnesses and relatours of that which they knowe, and some fewe things of per-

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sons of good credit : so that there is no doubt of
the whole storie . Yet notwithstanding for the
better confirmation of truth , by the manie testi-
monies of diuers religious Priests and brethren,
sent to Rome by the commandement of our verie
R. Father Generall, I thought good to set downe
one or two. The first was, of the verie Reuerend
Father Cornelius of Recantum, in these words.
I doe ratifie the wonderfull conuersion , and not
only laudable, but eminent conuersation of R. F.
Archangel a Scottishman, and the yonger Cappu-
cin, of which I haue beene informed by witnesles
beyond exception , and sawe manie things with
mine owne eyes : so that for a certaine space of
time, his molt exemplarie life was well knowne
to vs. Fr. Cornelius of Recant.

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